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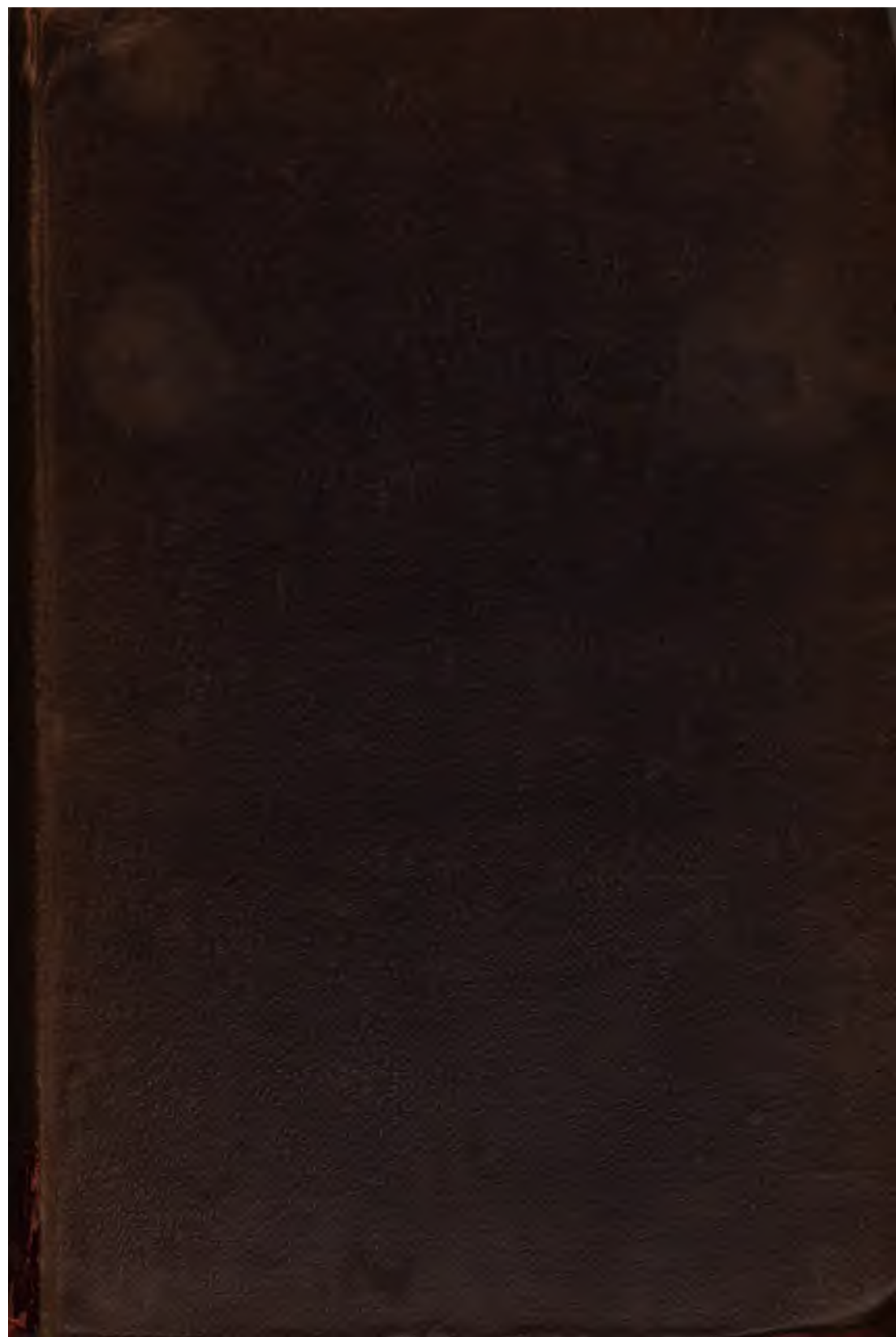
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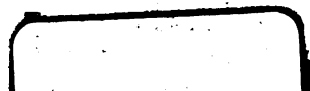


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**NARRATIVE**  
**OF**  
**SEVEN YEARS OF**  
**RELIGIOUS PERSECUTION,**  
**FROM JANUARY 13, 1838, TO THE DAY OF THE MOVING**  
**OF A WRIT DE SUPERCEDEAS;**

**INCLUDING**  
**MISS NEVILL'S SUFFERINGS DURING THAT PERIOD,**

**AND SELECTIONS FROM**  
**HER CORRESPONDENCE AND PROCEEDINGS.**



**DUBLIN:**  
**PRINTED BY JOSEPH B. COLRIDGE.**  
**1844.**

210. b. 309.



MISS NEVILL'S  
NARRATIVE, ETC.,

WRITTEN BY DESIRE OF COUNSEL, HAVING TERMINATED WITH HER

T R I A L  
IN THE COURT OF QUEEN'S BENCH.

*The present Continuation is taken up from the day the Sentence was passed.*

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The Charges against her were for Believing the Omnipotence of God, and Restoration of Israel, according to the Scriptures; and of having spent an average sum of £84 a-year out of her income—besides, Subscriptions and Donations received from the Public: and further, with *intending* to lay out £150, (*not out of her income*) in establishing a portion of the Ten Tribes, in Idumea, &c.; and was likewise charged with having printed a Geography for the use of Schools, written and compiled with the full consent of her family, &c.

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[Copy of a Letter Miss Nevill was in the act of writing, when Mr. Long was sent by the Court, to bring her before them for Examination, she not being allowed to attend the Court, or be present at her own Trial—a privilege Criminals are allowed. This Letter will shew her state of mind at the time of the Commission. Letter of Forgiveness from Miss Nevill to her sister, Dowager Lady Geary.]

33, Upper Rutland-street,

January 11, 1838.

MY STILL-LOVED SISTER,—The only letter I can now write, shall be a few lines to say, I ever pray for you, and forgive you, as a Christian,—and trust God will extend his forgiveness to you. But dear Henrietta, turn your heart more to God for the

rest of your life, and live differently. You see the world and God cannot be served together. He may, if you repent, make this dispensation and afflicting exposure, blessed to your soul, which I trust it will be, if you rightly use it. It will ever give me pleasure to hear of your improvement in spiritual knowledge, and *sound doctrine* ; the want of which, has led you into all this. Do not expect me to write more than once a-year to you ; for how could I ever again enter into confidential correspondence with you, or any of the family, after the use made of my letters, and the treachery of every one of my relations. I again say, I forgive them ; but shall have no further intercourse, save an annual letter to you. In a few years, I trust you will be an altered character, and practically feel what it is, to be under the influence of the grace of God. O, that you may be rendered able to feel that change of heart, and renewal by the Holy Spirit, that will render you blessed, not only *here*, but *hereafter*. I pray half the night for you, and my pillow is wet with my tears !

Believe me to be the same I ever was, and that I still love you. *But God is the first in my heart*, and no human *affection shall ever interfere with my duty to Him* ; and having *sustained this moral martyrdom*, for Christ's sake, must devote the rest of my life to His service. Because I trusted in Him, WHICH TRUST is your THEME of

RIDICULE, He will even now deliver me from all my enemies. For where should I be this day, without His divine interposition and assistance. 'Tis *for you to think of that*. Farewell. May God be with you. Christians *do not reproach* even the foes of their own household, and remember I am still,

Your affectionate sister,

MARIANNE NEVILL.

Postscript—(written after Miss Nevill's return from her examination, *privately*, in the Judges' Chamber, not being allowed to answer as she ought, and wished *then* to do, in open court.)—January 15th.—I wrote the above before my sentence was pronounced—the 13th; but have this consolation,—The servant of God is not to expect better treatment than her Master; and Pilate condemned Him on the testimony of false witnesses, and He said, when dying, "Father forgive them, for they know not what they do."

The morning before Miss Nevill's examination, Rev. Dr. Burton called, by desire it is supposed of some of her friends, and he began to speak to her in a serious manner, and in the most solemn and impressive words, to *prepare her for death*, and to assure her, her work in *this life was over and done*. She thanked him for his kindness in doing so; and thus preparing her mind for so awful a change, expressed her joy to be allowed

to die for her beloved Saviour, and in his cause ; but still ventured to express the assurance and faith she had in the Lord was so strong, He would still enable her to fulfil the commands he gave her ; and *she could doubt all*, but *never* the word of Jesus Christ. That day, Miss Nevill's feelings were much hurt, by her friend, Miss Roberts, leaving her, who had promised to stay with her, till her trial was over. She could not resist, or give up *a party of pleasure* at Colonel White's ; but told her going out, "To be sure to tell her *how the thing went on*, and what the verdict was," which Miss Nevill promised to do.

Saturday, January 13th.

Dr. Orpen came to her at half-past five, and said he would spend the evening. He seemed very low, and tried to enter into conversation, which, however, soon turned on the uncertainty of life, and necessity of being prepared for death, in *every form*. Miss Nevill saw at once he was following up what Dr. Burton had begun the day before, and she asked him, How *he thought* the trial would terminate ? He said, the Judge is against you, and I fear the result. Miss Nevill saw, indeed, the *whole was predetermined*. At half-past nine o'clock, Mr. Long entered the room, and both rose. Dr. Orpen could not speak, he seemed so affected. Mr. Long advanced into the room, and said, clasping his hands, "*It is all over*

—*you are condemned,*” and throwing himself into a chair, burst into tears. Miss Nevill thought it was sentence of death for more than ten minutes, from Dr. Orpen likewise being in tears, and Mrs. Long in hysterics. She tried to help all in turn, and made them take some camphor and water. At last, when Mr. Long recovered, she asked him when she was to die, and what the kind of death was? and he then informed her, the jury had *only made her a lunatic*. “Well,” said she, “is that all; I thought from your manner it was death, and that the criminal charges had been moved and carried by false witnesses, against me.”

Dr. Orpen said, “What will you do?”

“I will pray for those who condemned me,” said Miss Nevill; “Will you join me. But, first, let us take the Bible, and see what verses will open for divine direction.” She opened the Bible at these words, in Lamentations, and read them aloud. Dr. Orpen then marked them with a pen.

Chap. 3d, v. 57.—Thou drewest near in the day that I called upon thee. Thou saidst, “*Fear Not.*”

“O, Lord, thou hast pleaded the cause of my soul—thou hast redeemed my hope. O, Lord, thou hast *seen my wrongs*; judge Thou, my cause. Thou hast seen all their vengeance, and all their imaginations against me. Thou hast heard their reproach, O, Lord, and all their imaginations



against me. The lips of those that rose up against me, and their devise against me all the day. Behold their sitting down, and their rising up. I am their music."

Miss Nevill then prayed fervently, not only for her sister, and those who prosecuted the Commission, but for the Judge, Jury, and Counsel against her; and on rising from her knees, she observed, "She would now be able to write to Amy Roberts," which she did that very evening, and gave it to Mr. Long, to drop in the Post Office, as he returned. The public may, perhaps, be surprised at the extreme virulence evinced by the prosecutors. It was nothing less than Miss Nevill's life they really sought; and, therefore, made it a crown prosecution, with treasonable charges, laid down by the then Attorney-General Wolfe, and five persons (she had information) were ready to come forward to swear *witchcraft* against her. The *names of them were given her*. Dr. Orpen told her, affidavits to that effect were lodged; but as Master Townsend's register would not let her read the affidavits, the Court *alone* can know whether that is true or false. The plea, Dr. Orpen said was, that she had a cure for the scrofula, that an old woman said cured "so soon, it was quite like a charm." She gave this cure since the Commission, to Surgeon Henry, of Summer-hill, who made use of it, and can testify there is no charm or demonology about it. But to return,

from this digression,—That very evening, while Dr. Orpen was with Miss Nevill, after Mr. Long had gone, Mr. C. Vernon forced his way into the house; Miss Nevill flew up stairs, and locked herself up in her room, and Dr. Orpen and he had very high words, *if no more*. He saw the object of Mr. Vernon's visit was to *insult* and wound Miss Nevill's feelings; and, accordingly, application was made to the court to forbid any visits, between the Vernons, Ropers, Meredyths, and Grays, with Miss Nevill, or intercourse of any kind. Her counsel undertook this; but she could not get any copies of orders to that effect, but she was told so-and-so, by those legal gentlemen, who took the authority of the court, or was its channel. Some days after, one of Miss Nevill's counsel (Mr. Blackburn) called, and seemed astonished at her composure; and still more, to find her *reading the Bible*, the *perusal of which*, he wanted to *dissuade her from*, as *being the cause of all her misfortunes*. But she told that lawyer, it was her greatest comfort, and she would just read it ten times more than ever she did. He seemed to consider her obstinate, and nearly incorrigible; and another counsellor (Mr. R. C. Walker,) coming in, absolutely recommended "*Suicide* to her as *the only remedy left her*." In short, these condolers wanted to drive her to despair, forgetting she had the everlasting promise of God for her sure support, and no Decree of Chancery could

stand between her and God ; but by the publicity of her wrongs and persecution, add to the glory of God.

Miss Nevill was then informed, the opposite party had named as their committee of her person, Lady Meredyth, Mrs. George Gray, and Mr. John Cornwall, with Sir Henry Meredyth, committee of her fortune. To have been thrown into their hands, would have been death to Miss Nevill, she therefore petitioned the Lord Chancellor, against them, some of them being the *prosecutors*, and his lordship allowed her to name her own committee of her person, and Master Townsend nominated Master Connor (now deceased) as committee of her fortune. She named Mr. M. C. Roberts and his sister, Miss Amy Roberts, who by order and advice of counsel, took her down to Sallymount, County Kildare. On leaving home, all the money Miss Nevill could command, was one *single penny*, and she had two old gowns, not being allowed money for her defence beyond £30; she had to sell her books, music, piano, and ornaments, and at the last to send her plate, bed, and clothes, to the pawnbroker to get money, to procure counsel and fee doctors, for certificates, which last *were suppressed*, by certain gentlemen of the law, who she has every reason to believe sold her case to the opposite party.

Mr. Robert's family at this time treated Miss Nevill with apparent kindness. On the Monday

after her arrival, Mr. Long came down to see how she had borne the removal, and whispered to her, "go up stairs, and write a letter to the Chancellor, and give it to me without any body seeing it."

Miss Nevill then wrote a long and feeling letter to his lordship, but was too hurried to take any copy, or hardly to read it after it was written, in two days she received the following most kind and gracious answer from his lordship.

Dublin, Stephen's-green, Jan. 26th 1838.

MADAM,—I have to acknowledge the receipt of your letter of the 23d instant, and I beg leave in reply to state that I consider it not only to be a part of my duty, but that I shall feel happy to attend to any of your wishes, with respect to your comforts and happiness, in the discharge of the very painful task which has been imposed upon me, and in the course of the proceedings, which must necessarily be taken before the Masters, I will give directions that due attention shall be paid to any suggestions that you may think proper to lay before him, for the arrangement of your household, and for your personal comfort, and I shall be *always open to receive any communications from you*, in case you should have reason at any time to be dissatisfied, with the arrangements made in reference to your affairs. I have the honour to be,

Madam, your obedient servant,

PLUNKET C.——

By the same post, Miss Nevill received a letter from her solicitor, to say, that his lordship had himself moved, that her letter and his answer should be read in open court, and his lordship expressed himself, as much affected, and great interest was manifested by all present.

Mr. M. C. Roberts, also received a letter from Mr. Dickenson (an attorney) to the same effect, stating the feeling and parental manner in which his lordship spoke, and it is probable had any friend been able then, to come forward, or had Miss Nevill been left in town, the Commission might at that very time have been superceded by the Lord Chancellor. But it was the will of God, she should drink the cup of misery to the bottom for Christ's sake.

Nothing could exceed the dismay and surprise of all Miss Nevill's counsel to hear that *she* had dared to write to the Lord Chancellor, and they seemed vexed and disappointed, by the kind and unprecedented favor which he shewed her, they determined therefore to take means to prevent any more letters, and to cut off *all intercourse between* Miss Nevill and the Lord Chancellor, as well as with other friends and correspondents.

[COPIES OF SOME OF MISS NEVILL'S SUPPRESSED  
LETTERS TO THE LORD CHANCELLOR.]

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*A short Statement of the Wishes of Marianne Nevill, addressed to the Right Hon. the Lord Chancellor, &c. &c. but not allowed to be presented by her Committee.*

33, Upper Rutland-street,  
April, 2, 1838.

MY LORD,—Deeming it not consistent with the situation the sentence of the law has placed me in, to presume to argue any point relating to my affairs with your lordship, I think it best to write my wishes, and *my reasons* for those wishes, which I trust your lordship will find, are founded on experience, judgment, and truth.

The first wish of my heart, is to be allowed out of my property what will enable me to serve God, according to his holy word and commandment, in doing good to my fellow creatures, and promoting the gospel. To do this, for *every thousand* of my property annually received, I would *wish to devote* £200 to these purposes, and for this reason, the law, and the gospel, demand the tythe, as God's own right for his service, and a christian should voluntarily give at least an equal sum as a debt of gratitude for benefits conferred. If your lordship *will command this to be set aside and given to me*, for such purposes, I will of course render an account

of the same, *when laid out*, but would be glad to have the sum all together, so soon as the settlement of my affairs permit; because it can then be better applied, and more can be done with advantage, if I get it in a lump, than if I draw it in small sums. My wishes are neither selfish nor personal, I have no make-wants, and do not desire any cumbersome trains of either servants or luxuries, for what *others* deem comforts, would entail certain misery on me. My disposition is perhaps peculiar—your lordship will find me both obedient and determined—I always say what I will do, but, I do what I say—if *I make a promise*, I will keep it faithfully; but I will never promise any thing, *be the consequence what it may*, that interferes with what I feel to be my duty to God; yet any proposition I may resist, on that principle, I will do *respectfully* and firmly, and deem it due to your lordship to state my wishes, according to your commands, as well as my disposition, with candour and with truth. I have indeed two more wishes, which I would rather communicate, by being asked them by your lordship, after you have perused what I have ventured to commit to writing, and trusting your lordship will pardon the length of this letter, beg leave to subscribe myself,

Your Lordship's most obedient, &c.

MARIANNE NEVILL.

My two wishes are these, first that your lord-

ship would take the trouble to peruse *all through*, the manuscript of my memoirs, as it will fully develop some matters with which your lordship must be unacquainted.

My second wish is, that *after* your lordship *has read them*, you will cause me to be examined on them in your presence, by one of my own counsel and one of the opposite, cross-examining me also yourself on whatever they may ask or omit asking, and would request your lordship to choose the counsel on both sides.

MARIANNE NEVILL.

It should be observed nearly all Miss Nevill's things were at the pawnbrokers, and Rev. Mr. Roberts kindly lent her £15 to release her *bed*. On Miss Roberts finding she had hardly any clothes, she wrote to Lady Geary (Miss Nevill's sister) who sent that lady £10 to lay out in necessities for her sister, who she was quite shocked to hear had been obliged to patch her shoes with brown paper. Miss Roberts got the money and *did not lay out any* of it on Miss Nevill; and what she did buy after, were two caps; and two months after, she charged them in her accounts, and the same was *charged again in Lady Barton's*, so she was twice paid. The two dresses she bought for Miss Nevill would have been very proper for the *house maid*, but not fit for Mr. Nevill's daughter



to be seen in. On returning to town Miss Roberts as committee of Miss Nevill's person, had daily interviews with the *leading* and conducting counsel (Mr. Blackburn and Mr. R. C. Walker) by whom it was agreed to place Miss Nevill from the first of May under a regular system of *privations and intimidations*, all of which she was *to be told was the law, and from which there was no redress*. No persons to contradict such statements, or set her right, as to *the extent* of the law of lunacy or power of the Chancellor, were to have access to her—none to be allowed to see her, but themselves, and a lady put over her as house-keeper and caretaker, Miss Roberts calling herself “*The Amiable Keeper*.”

This was done to wound Miss Nevill's feelings, and drive her to some act of desperation, Mr. Walker the conducting counsel was daily at the house, and Miss Roberts entered into close correspondence with Lady Geary, and the opposite party.

This was in February 1838, when she introduced Lady Barton to Miss Nevill to be her future jailor. Neither the appearance or manners of that lady were pleasing to Miss Nevill, who appealed in vain to Mr. Blackburne to select another, nor could she *see why*, any one should be put over her domestic affairs, for the letter of the Lord Chancellor shewed it was his wish to attend to her domestic comforts and wishes in all re-

spects, in regard to her household, and such a person as she saw this lady was, could never be congenial to her, nor did she want any person to live with her. When the Master was to decide on her appointment, Miss Nevill received a summons, to attend in person, at Master Townsend's office, and Miss Roberts was so afraid, she would speak out, and produce the Lord Chancellor's letter, and claim the right it gave her, in regard to the inmates of her own household; that she sent to Mr. Blackburn to prevent Miss Nevill going which he did, and she innocently thought, he acted on orders from court, which she asked in vain to be allowed to see, and thus the appointment was confirmed.

L—— B—— was a great fat vulgar woman, who boasted she was the *best whip* in England, and the *best shot*,—could hit a target against any in the regiment, in which her late husband was, and not unfrequently *groomed her own horse*! she was used to West India manners, and a great gourmand.

This lady had a son of twenty, and a daughter of eight, and a young boy of fifteen months old, when she came to Miss Nevill; who was greatly annoyed at having this young child and L—— B—— maid forced upon her, but her remonstrances were of no avail.

All Miss Nevill's letters were now stopped,

and opened, under supposed orders from court, and orders given to L—— B——, to send Miss Nevill's correspondence to Miss R——, at whose option it would be, whether *she gave her the letters or not*. Two letters to the Lord Chancellor were then intercepted, which Miss R—— boasted how cleverly she had managed to stop to Miss Nevill's friend, Mrs. W. Taylor, who is ready to come forward and prove the same on oath; these letters she afterwards found in L—— B——'s table after she had left her. From that day the monthly money £25, and Miss Nevill's then private allowance of £7 a month, was to be paid to L—— B——; and Miss R—— who soon after having married one of the conducting counsel, who might have looked on the match as a good speculation, to have the future spending of Miss Nevill's property, if the five estates not sworn before the court were recoverable, as being part of the lady's possession. Mr. and Mrs. W—— ordered Miss Nevill's private allowance to be stopped, and wanted to turn out her cholera orphans and pensioners, but Miss Nevill being apprehensive of this, had got in two of her girls into the house before the confirmation of the committee'ship, and then could claim protection for them on the Chancellor's letter, as forming a *part of her household* before their administration came in.

Mrs. W—— now spoke in the most dictatorial manner, to Miss Nevill, whom she then treated

with the most marked contempt. They would say, "Go get me that book, Lunatic," "lunatic come here, go there, &c." and when she resented such insulting and undeserved language, told her "she must *learn in time to get used to her name.*" She never answered, or obeyed such calls, and was sometimes turned from one room to another, not knowing where to be let sit down in her own house, and had once to take a seat on the stairs.

After Mr. W——'s marriage, Miss Nevill was taken to the Parade, Kingstown, and her sufferings daily increased. L—— B—— had been ordered to the sea, and it was pretended to be so essential for Miss Nevill's health, her life would only be saved, by going there, for which a consultation was held with Sir Philip Crampton to enable them to take her, the real object of which he did not know, was to hurry Miss Nevill away, in a day or two notice, to prevent her getting an interview with the Lord Chancellor, which she was told she had a right to, at the end of six months, when proper steps might have been taken, for getting the Commission superceded.

The counsel now appeared to be all against her, and their name and authority, used (perhaps, without their knowledge) to sanction every species of tyranny, under supposed orders from the court

Both Mr. and Mrs. W—— informed Miss Nevill, that authority had been obtained for L—— B—— or Mrs. W——, to apply a *whip* three

times a day to Miss Nevill, and if the *tender feelings* of these ladies would not allow them, to inflict the punishment themselves, *Mr. W——* was to do it!!! This roused Miss Nevill's spirit completely, she told both their ladyships, and *Mr. W——*, that *his marrying* her, *did not* make *him committee* of her person, and that she *neither was, nor would be* under his authority.

Miss Nevill's servants were then told, that if they took a letter to the post for her, or to any person as directed, they would be liable to seven years' imprisonment for contempt of court. Miss N. then asked, might she not at least write to her committee? she was very ill and apprehensive of cancer. This could not well be refused; for if it was, and that she died, it might render her jailor responsible; so she wrote to *Mr. M. C. Roberts*, both for him to send *Dr. Walsh* to her, and to ask leave to *take pupils*, that she might have a few shillings to call her own. *L—— B——* was to read the letter before it went. *Mr. Roberts* sent *Dr. Walsh* to see her, from *Naas*, and he considered her in so dangerous a state, he took upon himself the responsibility of remonstrating with her committee; that they must give Miss Nevill better treatment, or her life would be the sacrifice. Miss Nevill then got a kind letter, allowing her to take pupils; but *L—— B——* received another, desiring *her to see she did not get any*, and to throw obstacles in the way, for that she

*must not even have five shillings* at her own disposal ; for if she had, and could apply it properly, they would be obliged to give her the use of her whole fortune.

MR. MARMADUKE ROBERTS, WITH PERMISSION TO TAKE  
PUPILS, AND HAVE THE MONEY.

Sallymount, June 17th, 1838.

MY DEAR MARIANNE,—I yesterday received yours, and assure you, fully participate in feelings for your old pensioners, and those who you have been in the habit of assisting, and cannot but feel how distressing it must be, to have the will, and not the means of accomplishing your benevolent objects. This at present arises from your peculiar position, which I trust, and fully believe, will be shortly mended, by the said Chancellor making an alteration of your fortune, should nothing occur to change his present opinion, to appropriate for your own use a specific sum, to dispose of in any charitable way you may think fit. No small share of patience is always necessary for abiding all law-proceedings, particularly those in the Court of Chancery ; but with every wish in the world to expedite these matters, we cannot urge the horse beyond his powers, and must only abide the time the law permits for such concerns. I am satisfied by addressing the individuals you name. Your letter will not tend to better

the case, as it is more than probable, situated as you are, they would not answer your letters. If you wish to succeed in getting the Chancellor to allow you a certain sum for your private charities, I would most *sincerely recommend your abstaining from writing at all upon the subject*. As it is your wish to instruct young pupils, and as it may amuse, and gratify you, in bestowing your leisure time thus profitably, I cannot see any objection to the attempt being made; and wishing you every success, believe me,

My dear Marianne,

Your sincere and affectionate friend,

M. C. CRAMER ROBERTS.

P. S.—All your friends here send their affectionate remembrance to you. Pray, make my kind regards to L—— B——. Amy wishes to write a few lines.

*Miss Neville, 4, Mount Pelier Parade,  
Black Rock, near Dublin.*

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MY DEAR MARIANNE,—I was sitting down to answer your letter of Thursday, when yours to Duke arrived. Therefore, that one sheet of paper in those days of economy should answer for both, I take the ends of his paper, to tell you I quite concur in all he says in taking pupils. I cannot say, I think you will have any success; but if you wish to try, you have my full consent, and sincerely wish the kind objects you have in view may

be accomplished. As Mr. Jessop is a Church of England clergyman, I can see no objection to your receiving visits from him and his family, if you wish. Do you wish your letters sent back to you? Without L—— B—— thinks it requisite, there is no necessity, I think, to forward them to me. The weather here has been fine, but not very warm. I hope you are feeling yourself better for the sea breezes, and are not suffering so much from want of sleep and pain. I just have had a letter from Tom, who, I am sorry to say, will not come to my wedding, which is a great disappointment to me. It is now approaching so near, that I begin to think it is really going to take place. Mr. W—— tells me he intended to go down to see you, and hopes he will be able to accomplish it, as I like to hear all about how you are looking from an eye-witness. With love to L—— B——, believe me, dear Marianne,

Your affectionate, &c.,

AMY M. CRAMER ROBERTS.

Some time after this, L—— B—— was engaged to be married to a Dr. H——, and brought Miss H—— into the house and her own daughter, also, for two months. She made Miss N. quite a prisoner; found fault if she even went to a window, or walked in the garden. Miss Nevill having one day walked a few yards with her, she set the ragged boys after her, hooting,



“Lunatic, Lunatic,” &c. After this, she would not be seen out of doors with her, or to speak to those persons with whom this lady was intimate.

The lady wanted to get over Benard, a black servant, which was of course, made a subject of complaint, from Miss Nevill, to the Lord Chancellor.

L—— B—— bought a dashing poney-phæton, and drove about herself; used to be out from morning till night; and Miss N. had no one to speak to, or a book to read, but the Bible, as paper, or pens and ink were not allowed her to write. However, a kind friend got her a little ink, and a pen, and she poured out her sorrows in the blank pages, with which her Bible was interleaved, in the form of Psalms. L—— B——’s conversation now beame so disagreeable, Miss Nevill could hardly stay in the room with her; and if she saw she left the drawing-room from anything she said, she would either follow her to her bed-room, or fall into a passion. At last, she discovered Miss Nevill had a powerful voice, and used to ask her to sing for hours together without music, by which means she could stop much annoying conversation, which it would become unnecessary to enter into or at all describe: suffice to say, her favourite subject was such as it would not be desirable to publish, or agreeable to read. Miss Nevill often

thought, no one who was not an eye-witness, could describe such scenes. In short, it was hell upon earth to be companion to L—— B——, who appeared to try and do every thing in her power, to annoy Miss Nevill, and ridicule her principles, both of morality, decency, and religion.

Some weeks after Miss Nevill said, she *must* and *would* go herself to the Master's office, for that she had a *right* to an interview with the Committee of her property ; she was then told by L—— B—— (what she could never believe), that she might go certainly, but would, in all, probability, be locked up in the inside room, by Master Connor, and *severely scourged* for daring to speak about her affairs. Miss Nevill wisely thought, *threats were empty things*, and said she would go at all events.

A carriage was accordingly ordered, but unknown to L—— B——. Miss Nevill's maid procured her some paper, and she wrote a long statement and defence of her case to the Lord Chancellor (of which she kept a copy), and complained of the tyranny with which she was treated. To L—— B——'s surprise, on drawing near town, Miss Nevill desired her maid, Mrs. Hogan, whom she took with her, to tell the coachman to drive first to the house of the Chancellor's acting-Secretary, Mr. Robert Long, in Pembroke-place.

He was fortunately at home. L—— B—— insisted on going in. Mr. Long received Miss N. with much politeness, and she asked him if he would undertake to give a letter, which she handed him, into the Lord Chancellor's own hands, and to procure her an interview with his lordship; both of which he promised to do. Miss Nevill then requested Mr. Long to write her a line whenever the interview would be granted, and to give sufficient time for her writing to Mr. M. C. Roberts, for money to pay for the carriage. She likewise asked if the *Seal of the High Court of Chancery* could be broke by any body, who opened and read all her letters. He seemed astonished at such a liberty being taken by the Committee, and assured Miss Nevill no order to that effect had passed the Secretary's office. But, perhaps, it might in Master Connor's.

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LETTER ADDRESSED TO THE RIGHT HONOURABLE  
THE LORD CHANCELLOR, &c.—GIVEN TO R. LONG,  
ESQ., SECRETARY, PRO TEM.

33, Upper Rutland-street,  
May 20th, 1838.

MY LORD,—From the kind permission in your lordship's letter, that I might be allowed free communication with your lordship, I take the liberty

of imparting my wishes in obedience to your lordship's commands. The wish of every accused person is, or ought to be, impartial justice. This, I feel, I have been cruelly denied; and being confident your lordship is ignorant of these circumstances, I take the only means allowed me, of writing a true statement of the causes by which a verdict against me was obtained.

In the proceedings of the first Commission, I was taken by surprise, and neither allowed time or money to conduct my defence, which obliged me to Traverse. Supposing money and time would then be granted to enable me to bring over seven witnesses from abroad, whose high and unimpeachable testimony could not be impugned. These could prove none of my foreign plans were neither monomania or impracticable. These being not allowed to be sent for, occasioned all that portion of the evidence against me to remain unconfuted; and I regret to say, Rev. Dr. Burton, who had been in Egypt and Syria, on my business, was not allowed to be examined, though he was then in Dublin, and ready to come forward. But I suppose, because his testimony would have been in my favour, the malice of my enemies invented calumnies against that worthy clergyman's character, to hinder his being examined on my side; and if examined, to invalidate his testimony. Neither Drs. Harty, Farrell, or Marsh were called, though Dr. F. gave me six tasks to write, to prove my sanity.

Neither was Counsellor Hamilton, or his cousin, Miss E. M. Hamilton called, who went to Smyrna for me, but paid her own expenses, and she could have proved a family conspiracy, whose ramifications extended to the East, and that Mr. Samuel Barker was given to understand from Mr. Vernon, that I was deranged. Several other witnesses were also withheld, or quitted Dublin, on pretended sick certificates. Many letters of the greatest importance were withheld, and not read in my defence ; and my own examination, of an hour-and-a-half, in the Judges' Chamber, was totally overlooked, and not once attended to in the Judge's Charge, although on similar trials, in England, the verdict is supposed to turn on the examination of the individual who is charged with insanity.

As your lordship has not seen any copy of this, I beg to subjoin what I took down myself, some time after, from memory, and appeal to the judge and gentlemen of the jury, whether I rightly gave their searching questions, and truly reported my own answers? I was not allowed money to conduct my defence properly, either time, being obliged to pawn all the articles in the house I could possibly do without, and to sell every ornament and valuable book I possessed. The attorney took all the money granted by the court ; so it could not be used to procure witnesses. I even offered to take off my cloak to give him, to get one

of the petitions presented to your lordship. Under these distressing circumstances, what other verdict could be expected ? I had no debts, save those incurred by law expenses ; and now my Committee have involved me with several tradesmen in Dublin—for since I took the management of my own affairs, I had no bills with any one, and had always a balance in my agents' hands in my favour ; my asking for which, to apply to Christian purposes, was the pretended origin of these proceedings. I now beg and entreat the favour of a private interview with your lordship, and that you will send for me for that purpose. I wish to ask what restriction my Committee are commanded by your lordship to lay upon me ? and what any disobedience on my part (from conscientious motives) will cause me to incur ? Has Miss Roberts the power of breaking the seal of a letter, from the ambassador of one of the proudest monarchs in Europe, Frederic William, King of Prussia ? and has she received orders from your lordship to hinder my receiving any letter whatever, or write so much as a note ? Has she, or any one, a right to interfere with my correspondence with your lordship ? and to withhold your communications or commands ? I acknowledge I write this in secret, to be conveyed by a dear, faithful friend, to one of the Masters in Chancery, to secure its reaching your lordship, if not permitted to give it myself. I trust this will not be a serious trans-

gression in your eyes ; but that your love of justice will induce you to forgive it.

Permit me before I take up a defence of evidence against me, to remark, that an individual whom I regret to say is a clergyman of the Established Church, every evening accompanied certain members of the jury home, both to Kingstown and Bray, and by his influence out of court absolutely got them to agree in a verdict against me on his false representations. I was not asked any questions in figures, or of household economy, which, I understand, is supposed to be the vulgar standard for ascertaining whether persons are capable of managing their temporal affairs or not; and yet the jury brought me in as incapable of—precisely that on which they never inquired—and deemed my mind unsound, because projects only half begun were not yet accomplished, and would not allow the *proofs* of their practicability and progress to be detailed and brought forward. It is not with a view of making a complaint that I thus address your lordship; but for the sake of truth and justice, and the glory of the God of Heaven, whose servant I hope I am, and will be unto death.

Permit me now to ask, if your lordship will give me the means, and permit these witnesses to be brought over, who will clear me from all imputation of either guilt or insanity. I would willingly offer myself to be your lordship's prisoner,

under any usages and privations, till their appearance ; for I know that the truth will bear me out, and I shall be justified in the sight of God and man.

The evidence against me may be summed up in three classes. The first, taking in Mr. Cornwall's, Mr. Roper's, and Mr. Vernon's. All go on hear-say allegations ; of the truth or falsehood of which none of the witnesses either inquired into, or had any real means of knowing correctly. The portions brought against me in the Narrative, given as a gift of friendship to Mr. Cornwall, could all have been proved and supported, had the ten tasks that followed them been read, which were given to me, by Dr. Reid and Mr. Belton, Rev. C. H. Minchin, and others, for the purpose of proving to the world I was in my perfect senses at the time my relations contemplated taking proceedings against me. I never asked any person to break my arm ; but was asked by the Archbishop of Dublin, if I would agree to have it done ; to which I uniformly answered, Whatever my judges agree on, I am ready to submit to ; but would submit to nothing for the gratification of the caprice of a few individuals. I do not by this mean to say, I would refuse to submit to any reasonable thing your lordship should think proper to command, for that would be a disobedience to the authority of the crown, which Christian subjects should obey. The other portions of evidence go



upon opinions ; and the fact of my having had a spine complaint or not, the mangled appearance of my back would prove that, as such sores as I possess are the consequence of the most severe burnings with caustic, now used, in either hospital or private practice, for anything but a disease of the bone, generally known by the appellation of curvature. Dr. P. Walsh, and the Surgeon-General, and Surgeon C. Rooney, can attest the state my back was in when they attended me ; and that when a patient recovers by remedies, and natural causes, the curve of the bone remains the same after the disease is removed. The bones in mine *being flat*, shews a cure contrary in its nature to medical experience—and all did then acknowledge it to be of God. The late Archbishop did even state openly, “*It was supernatural,*” which statement of his grace, Miss Veriter is able to prove. But I was not permitted either to write to her, or to have her summoned. Miss Veriter read most of my letters to the Archbishop, and I have reason to think some of them are in her possession ; but as these would have been in my favour, they were not permitted to be applied for, or produced. Dr. Singer’s evidence is all founded on mis-statement. I hope not a wilful one ; and a letter in my possession, which I wrote to him previous to the conversation with him and Mr. Kelly, will shew the test alluded to, never originated with myself ; and that I did all I could to oppose it. The

notes of this interview I can lay before your lordship ; and you can put the talents I really possess to any proof you may require.

The next class of the evidence against me, is a supposed squandering of property, encroaching on my estate for religious purposes, which the inspection of my accounts will disprove ; of which, the Masters in Chancery can give evidence when they are examined, provided a *true*, and not a garbled statement is laid before them. A strange misapprehension has generally occurred about my knowledge of languages. I can pronounce a great many, so as to read them aloud for the edification of those persons who came to me for instruction, and thus have read portions of the Bible in more than eight languages ; can always find my place, but do not understand them so as to translate any part into English ; and this was called an assumption of reading languages I did not previously learn. Lady Barton has heard me read German and Bohemian in this manner to a foreign lady, who understood me perfectly. I have a Bible in twelve languages for this very purpose.

Lastly, Mr. Cornwall swore in his deposition, that I had only half of my mother's property, and the interest of £8,000, according to her marriage settlement ; by which it would seem my father had left me out of his will, and that I was only entitled to what he could not keep from me ; instead of which, under his will, I became co-heiress

with my sister, Lady Geary, for my moiety of my father's estates in Kildare and Wexford, after his debts were paid. The executors gave up their trust to Sir William Geary, on some family arrangement in the year 1832 ; and since that time Mr. Cornwall's printed notices, shew he collected the rents in the name, and supposed to be for the use of my sister and myself ; but one fraction of either (save the interest on £8,000) never reached my hands ; but my inquiry into my rights was made a subject of complaint. As my Father's Will, will prove what I am entitled to, I will say no more than to entreat your lordship will pardon my writing at such length, and take such cognizance of my case, as to your sense of justice will seem meet.

I have the honour to be, &c., &c.

MARIANNE NEVILL.

THIS COPY OF MR. NEVILL'S WILL IS PRINTED FROM THE BRIEF OF HON. F. BLACKBURNE, TO PROVE MISS NEVILL'S PROPERTY WAS MORE THAN WHAT WAS SWORN TO IN COURT.—NO PART OF THE PROPERTY IN THIS WILL BEING INCLUDED IN THE COOLINE ESTATE.—BUT THE INTEREST OF EIGHT THOUSAND POUNDS, UNDER THE WILL, BEING SWORN TO, ENTITLES HER, OF COURSE, TO THE MOIETY OF ALL THE ESTATES OF MR. NEVILL.

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*Copy of the Will of Richard Nevill, Esq., dated the 18th day of Sept., 1815, with three Codicils annexed. 1st, dated 3d January, 1821; 2nd Codicil, dated, Nov. 12th, 1821; and the 3rd Codicil, January 8th, 1822.*

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[Extracted from the Registry of his Majesty's Court of Prerogative in Ireland.]

This is the last Will and Testament of me, Richard Nevill, of Furnace, in the County of Kildare, Esq., revoking all former wills by me made. I desire that all my just debts may be paid, that my funeral may be a private one, and that the annuities and legacies I hereafter make may be paid.

I have settled by deed on my sister, Mary Nevill, for her life, £120 a-year, which deed I confirm; and I leave her £120 a-year in addition, during her life, with the interest of her fortune,

and the bequest of my departed sister, Anne, to her will, making up £400 a-year.

I give and bequeath to Miss Bridget Evans, now residing with my daughter, Marianne, at my house, an annuity during her life of £100 a-year, or whatever sum shall purchase an annuity of like sum for her life; and £100 I give to Mrs. Sarah Allen, late Governess to my daughters, an annuity of £50 a-year during her life, or such sum as shall purchase such annuity. This, in confirmation of an annuity of £50 a-year I gave her, on leaving my family.

I give to Mrs. Margaret Connell, an old woman, who lives at Moate, in the King's County, £50 a-year during her life, or a sum to purchase such annuity. This legacy I give, at the desire of my dear, departed wife—these to be paid half-yearly.

I leave to my dear daughter, Marianne, in addition to half the sum settled upon my marriage on younger children, and an addition made by act of parliament, of £200, which half I do bequeath to her, and either £400 or £500 on the lands of Furnace and Morristown, in order to make up to her the sum of £8,000—to be totally at her own disposal. Said sums to be paid to her in one year after my death, or at her marriage, which shall first happen, and to bear an interest of five per cent, together with £200, to be paid as soon as possible after my death.

I give to the Mayor of Wexford £100, to be distributed amongst the poor of Wexford.

I give to my friend, John Finlay, Esq., £50, to purchase a token of remembrance. I give to Captain Henry Evans, R. N., one of my executors, £300, to be laid out by him, as I shall request by a letter, I leave for him. I leave my jewels and plate to be equally divided between my two daughters, Henrietta and Marianne. I leave my daughter, Marianne, my laundalet and harness, and two coach horses, and my books.

I leave my daughter, Marianne, Furnace house, offices, garden, pleasure ground, front lawn and back lawn to the river; cottage, and 30 acres, with all my furniture, linen, china, plated ware, and four cows, for one year, after my death, if she shall reside there.

I leave to Lieutenant Benjamin O'Neill Lyster, of Royal Artillery, my watch and chain, and £50; I leave Sir William Geary, Baronet, my best riding horse; and if I shall not have a good one, I request Captain Evans may purchase one for him, to any value under £100.

I desire that the two first half-years' rents of Wexford and Kildare estates (except that part of Furnace left to Marianne for one year) may be appropriated in the first instance to pay interest, annuities, rents, debts, and legacies, all my real and freehold estates, and landhold interests whatsoever and wheresoever, and subject to any just debts and legacies, and annuities.

I give and devise to Admiral John Fish, *Rich'd. Jebb, Esq.*, and Captain Henry Evans, of the Royal Navy, and their heirs, upon the trusts following: that is to say—as to one undivided moiety thereof to the use of the said trustees and their heirs, during the life of my daughter, Henrietta Lady Geary, in trust, to pay to my grand daughter, Henrietta Dering, from the day of her marriage during the life of her mother, Lady Geary, an annuity of £300 a-year, payable half-yearly on every first of May and first day of November—the first payment to be made on such of said days as shall first happen after her marriage, and subject thereto to pay the residue of the rents, issues and profits of said moiety to the separate use of my said daughter, Henrietta Lady Geary, notwithstanding her coverture during her natural life; and after her decease, to pay the same to Sir William Geary, Baronet, for and during his natural life; and after his decease, *in trust, to raise by sale or mortgage of said moiety, or a competent part thereof, the sum of £20,000, British currency, to be applied in exoneration of the estates of Sir William Geary, Baronet, of a similar sum settled upon his marriage with my daughter and younger children—to be applied according to said settlement, and after payment thereof, as to the residue of said moiety, to the use of such child or children of my said daughter, Lady Geary, or to the issue of such child or children as the said Sir William Geary, and my said daughter, or the*

*survivor of them, shall, by deed or will appoint ; and in failure of such appointment to her children, by Sir William Geary, the equal shares as tenants in common en tail with cross-remainder ;* and as to the other undivided moiety to the use of my said trustees, and their heirs, during the life of my said daughter, Marianne, upon trust, to pay the rents, issues and profits thereof, to her sole and separate use, notwithstanding her coverture during her life ; and after her decease upon further trust, to pay the whole of such part of the rents, issues, and profits thereof, as she shall think fit to settle previous to her marriage, upon any husband or husbands, whom she may marry and subject thereto, to the use of such child or children of my said daughter Marianne, or the issue of such child or children as she shall by deed or will appoint ; and in failure of such appointment to her children, in equal shares as tenants in common in tail, with such cross-remainders ; and in failure of such issue of either of my said daughters, then as to the moiety so devised for her benefit, to the use of the said trustees, and to their heirs during the life of my other daughter, in trust, to pay her the rents, issues, and profits, thereof, during her natural life, for the sole and separate use—and from, and after her decease then, and to the use of such child or children of such other daughter as she shall by deed or will appoint ; and in failure of her appointment to her children, in equal shares as



tenants in common in tail, with cross-remainders, with remainder in failure of such issues of both my daughters, to the use of my said trustees and their heirs, for the use of my grand-son, Sir Edward Dering, Baronet, and my grand-daughter, Henrietta Dering, during their lives, and after to their children ; and in failure of issue in trust, for the use of my nephew, Daniel Draper Nevill—and for him to receive the rents, issues, and profits thereof, during his natural life ; and after his death, to the use of his children, as tenants in tail, in common with cross-remainders ; and in failures of such issue, to the use of my own right heirs for ever.

I leave to my sister, Mary Nevill, £100, in addition to my former bequest ; and I do hereby empower my said daughters, their children, or my said nephew, as they may be respectively entitled to the said rents, issues, and profits, to demise, or let any part of my lands in Wexford, or its liberties, for building for any time, not exceeding three lives, or 99 years ; and to demise, or let any other part of my said estate, for any term, not exceeding one life, or twenty-one years at the best and most improved, but without taking a fine and in possession and not in reversion ; and as my daughter Marianne, may, on the division of my property, have the option of having Furnace house, offices, and demesne, as part of her moiety ; and that in that case, a reasonable value may be set

thereon by the trustees, and the same shall be part of the moiety so demised in trust for her and her issue. As my estates will rise considerably, I recommend they shall not be sold for the purpose of my will; but that money shall be raised upon them in preference, if my daughters and trustees shall think fit, or the survivors of my said daughter.

I desire that an elegant poney may be bought for my grandson Sir Edward Dering, Baronet, and a pearl ornament value £50 for my niece Augusta, all the legaices and annuities herein contained, except the sum of £200 to my daughter Lady Geary's children to be paid in Irish currency, and that bequests to her children by Sir William Geary, in English currency, I recommend my friend Mr. William Roper to be continued agent to my estates.

I appoint my two daughters my residuary legatees and I appoint Admiral John Fish, Richard Jebb, Esq. and Captain Henry Evans, of the R. N. Executors of this my last will, to each of whom I leave one hogshead of the best claret, that can be purchased, and I hereby revoke all former wills by me made, and I empower my children to make a lean for ever of the slabs of Wexford in witness, X. X. whereof I have affixed my hand and seal this 18th day of September, 1815, R. Nevill, [Seal.] Signed sealed and published and delivered by me, R. Nevill, as and for his last will and testament in the presence of us, at his request in the

presence of each other, we have hereunto subscribed our names as witnesses, the same being subscribed, on twelve sides of paper, George Thompson, Treasury, Thomas Barber, I. Higginbotham, Treasury.

In case it should please God to take me from this world, before I shall be able to purchase a house in Dublin, for my daughter Marianne. I make this codicil to my will, desiring that my executors may as soon as they conveniently can after my death, raise on my property the sum of £2000 to purchase a house for my daughter Marianne, and that she may have out of the furniture of my house at Furnace, as much furniture as shall be necessary to furnish the same, that she may have furnace to reside in, and thirty acres with its furniture, till such house as she shall approve of be purchased, and that if my executors shall sell Furnace, then that said £2000 be paid to her out of the purchase money, or if she should choose to quit Furnace, that £2000 sterling be paid to her—January 3rd, 1821, R. Nevill, [Seal.] Witness. Peter Brown, M. P. for Rye, county representative.

I have in my will left a year's wages to my late butler I. Pearson, he having quitted my service, I revoke the same, and I have requested my executors to employ Mr. W. Roper, as my agent, I revoke the same, and I have requested my executors, and recommended to them my present

Agent, Mr. I. Cornwall Furnace, November 12th, 1821.

Whereas I left to a late butler of mine John Pearson, one year's wages, either £40 or forty guineas, and I am uncertain whether I revoked the same, if I did not, I hereby do revoke it, and I do leave to my present butler John Crone one year's wages, being £40 for his care and attention to me while ill in Dublin, January 8th, 1822, Richard Nevill. Witness, Ellen Evans to be my executors, R. Nevill.

George Moore of the City of Dublin, Esq. maketh oath, and saith that he knew, and was intimately acquainted with Richard Nevill, late of the City of Dublin, Esq. deceased, and with his the said deceased's usual character, and manner of handwriting, and superscription, having often seen him write and subscribe his name, saith he has carefully revised, perused, and examined a paper writing hereunto annexed, and purporting to be a second codicil to this last will and testament of said deceased, beginning, I have in my last will left a year's wages to my late butler, and ending, Furnace, 12th November, 1821, and subscribed R. Nevill, saith that every word, letter, and figure in said paper writing, contained beginning and ending as aforesaid, are all of said deceased's proper handwriting and superscription to the best of this deponent's judgment and belief. George Moore. Sworn the 18th day of June, 1822, before

us, I. Radcliff. The last will and testament, and three codicils of Richard Nevill, late of Furnace, in the County of Kildare, Esq. deceased, (having and soforth) were proved in common form of law, and probate granted by the Righ Honorable, and Right Worshipful John Radcliff, Commissioner, and soforth, to the Honorable Richard Jebb, one of the Judges of the Court of King's Bench, and Captain H. Evans, of 38, Rutland-square, in the City of Dublin, two of my executors named in said will, they being first sworn personally, saving the right of Admiral John Fish, the other executor, dated 22nd day of June, 1822.

(*A True Copy,*)

John Hawkin's, }  
A. H. Hawkin's, } Deputy Registrars.

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L—— B—— then began to make complaints of Miss Nevill to the secretary, saying, she was so given to lying, she could not depend on her; and a thousand other fine charges, comprising discord, malice, and revenge, &c.

Miss Nevill then went down to leave, and L—— B—— marched before her, with her face as red as a peony, with anger. Miss Nevill had then a few words with Mr. Long, aside, which seemed to satisfy him entirely, and then she drove to Master Connor's office, and at once *demand*ed to see

the order, passed for intercepting and opening the letters. Master Connor assured Miss Nevill no such order had ever passed. L—— B—— began then to excuse herself, and throw the blame on Mrs. W——. Miss Nevill then said, in a marked manner, I think you are defending yourself before you are accused. She then shewed Master Connor (as Committee of her fortune) several accounts, and asked him to give the order for money to pay the debts she had incurred in borrowing money for her defence, and to release her things. This he promised to do at once, but never did it. Perhaps he forgot it. Miss Nevill then asked him, if it was true he had condemned her, on the supposition of Baron Von Bulow, being an *imaginary person*, whom Miss Nevill *fancied* she corresponded with, and *thought* he was ambassador to the King of Prussia, but might have been some needy swindler, who, to please her, assumed his name. He said it was. On which Miss Nevill handed him a letter from Baron Von Bulow, with the Royal Arms and Eagle of Prussia; the sight of which astonished him very much, and still more, when he was informed that the *Seal of the Ambassador of the proudest monarch in Europe had been broke by Mrs. W——*, to whom it had been forwarded by L—— B——. He kept the letter.

Miss Nevill then shewed the Master her accounts, and proved to him that her father's debts

had been all paid in the year 1832, producing letters from some of the creditors, and asked him if the account she had kept were correct, he said nothing could be clearer or more satisfactory. Is not that a proof then, said Miss Nevill, that I am able and fit to manage my own affairs, and are not these six tasks, given by Dr. Farrell to prove my sanity, a proof of the soundness of my understanding? Master Connor said no person who seen the accounts, or conversed with Miss Nevill, but would be perfectly satisfied, as to her capability, and said he would read the tasks with attention, and *do what he could for her*. Then I hope you will represent what you now said to the Lord Chancellor said Miss Nevill, as she left the office L—— B—— then attempted to begin a long tirade, which he would not listen to, but bowed them both out as soon as she began. The tasks are still in his office, and she has only copies of two of them, there were witnesses sufficient in the office to prove that every word of this conversation is correct.

In the Month of August, Miss Nevill was surprised by a visit from Mr. Francis Geary, who come as he said, for the purpose of promoting the *comforts* of his aunt, (he was the petitioner against her.) He was surprised to hear from herself the manner in which she had been treated, and that he could not have seen her without leave.

Miss Nevill was obliged to get him to give

directions in L—— B——'s presence that the medicine ordered by Dr. Walsh, for her should be got from the apothecary at Kingstown, and be given to her to take, and to oblige her to get jelly, and such nourishing things, as the dangerous state of her health, then required, this medicine L—— B—— never paid for, and said she never would, Miss Nevill sent for her committee Mr. M. C. Roberts, to have an interview with her nephew, in her presence, when she laid charges against all of them for neglect, and inattention, to her comfort and health, quite at variance, with the Chancellor's written orders, and pleaded her right to draw up, and send in a memorial to his Lordship, signed by herself, a medical gentleman, and other friends, to ask leave to move for the superseding of the commission, and for a mitigation of her sufferings before the forms of law, were gone through for her liberty, and that Mr. M. C. Roberts should attest her sanity, as well as others, Miss Nevill drew up the memorial herself, which was approved of by Mr. Roberts, to whom she said, it is of no use to say it is signed by friends, and a medical adviser, if you do not draw up a paper to *give me leave to see people*, and to call on whom I will, to get signatures, Mr. Geary said, *that* was reasonable, and Mr. Roberts wrote his permission *on the other side* of the paper, on which the memorial was written, which is here inserted,



(Copy.)

The Memorial of Marianne Nevill, to the Right  
Hon. William Conyngham Plunket, Lord  
High Chancellor of Ireland, &c. &c. &c.,  
humbly sheweth.

Aug, 21, 1838.

4, Montpelier Parade.

In the hope that your Lordship will consider the present state of my case, I beg leave to present this memorial by my committee, praying your Lordship will extend your favor to me, by superceding this Commission of lunacy against me, which has so seriously affected my health, I fear if it is not removed, I shall soon be numbered with the dead.

I am ready to bear any previous examination, your Lordship thinks proper to command, and can assure your Lordship I am in a state of *sound mind and understanding*, which not only my conversation but my writings will evince, and this the persons who attach their names to the other side, and are acquainted with both can testify, which they place at my request, having the written assent of my committee, authorizing them to place their names to this memorial, praying your Lordship to remit and supercede the Commission against me. As your Lordship's Memorialist,, I shall ever pray, &c.

MARIANNE NEVILL.

On the opposite side of the page, Miss Nevill got Mr. M. C. Roberts to write the following lines, which he did in Mr. Francis Geary's presence, and in that of Lady Barton.

(Copy.)

Miss Nevill has my permission to procure any signature to her memorial, to the Lord Chancellor she wishes.

M. C. CRAMER ROBERTS.

*Montpelier Parade,*  
Aug. 21, 1830.

(Copy.)

The attestation, and memorial, of Miss Nevill's friends, addressed to the Right Hon. the Lord Chancellor, &c.

MY LORD,

We, the undersigned friends of Miss Nevill, attach our names to this to say, we believe her to be of sound mind and understanding, and able to manage her own affairs, and with the permission of her committee, do declare the same, and unite in prayer to your Lordship, to set aside the verdict against her.

(Signed,)

T. Travers, Burke, M. D.  
Stephen D. D'Joncourt.  
C. F. De Joncourt.

(Copy.)

Mr. M. C. Roberts' letter to the Lord Chancellor.

*Montpelier Parade,*  
*Aug. 20, 1838.*

MY LORD,

Miss Nevill wishing to send a memorial to your Lordship, has requested me, as one of the committee of her person, to be the channel of communication; in acceding to this request, I trust your Lordship *will excuse my thus troubling you*, I have the honor to be, &c. &c.

Your Lordship's Obedient Servant,

M. C. CRAMER ROBERTS.

Miss Nevill wrote in the cover these few words to his Lordship which Mr. Roberts *did not see*, with Mr. Walker's copy of his evidence in her favor.

*Aug. 22, 1838. 4, Montpelier Parade.*

MY LORD,

If I should be so unfortunate as not to obtain signatures to my memorial, in consequence of my committee not attaching his name to what he would *not have permitted* if he *deemed wrong*, I beg to state that *gentleman must stand to his sworn testimony* in my favor, which I enclose, my having which in the hand writing of my counsel, I should consider the same thing.

I have the honour to be, &c.

MARIANNE NEVILL.

Miss Nevill asked L—— B—— to sign the memorial which she *refused to do, and candidly gave her this* reason, that Miss Nevill “*could not suppose that she was such a fool, as to put her name to a paper to sign away £500 a year.*” This shewed at once the agreement that was made, and she then let out, that Mrs. W—— expected £300 a year, for her great trouble in writing for the house money, once a month, and servants’ wages half yearly. Miss Nevill then asked L—— B—— if five and three did not make eight, and her £800 a year was to come out of seven—and what was to pay for house rent, taxes, and other expences, besides the interest money on the bonds, to which she made no reply; but Miss Nevill was determined in her own mind to inform the Lord Chancellor of this arrangement, and felt assured his Lordship had too high a sense of honor and justice, to *allow of such a deliberate system of plunder*, under the cloak of the Court of Chancery. Events afterwards proved Miss Nevill formed a right estimate of his Lordship’s character.

LETTER FROM MISS NEVILL'S COMMITTEE, ENCLOSING ONE POUND ONE, TO GO TO THE CHANCELLOR, AND AT THE SAME TIME ADVISING HER NOT TO GO.

Sallymount, Aug. 13th, 1838.

MY DEAR MARIANNE,

We were very sorry to hear that you had suffered from your exertions with the Master, and much pleased at the account of your reception. I saw Dr. Walsh to day, and told him your wishes, you may look forward in a few days to see him at Montpelier. I know you will be pleased to hear that Georgy and the baby are rapidly improving, and in two or three days the former will I trust be able to take a drive in the poney chair, she sends her love to you.

Touching the visit to the Chancellor, I enclose the money you wish for, and hope and trust the interview may be satisfactory; as to all other matters we must remain quiet and indulge our patience till November next when term begins. However if you would be guided by my advice, I would strongly recommend you *not* to seek for an interview with the Chancellor at the present moment, as I feel perfectly satisfied *no good can* result from it.

When I go up to Dublin for a day I will run down and take a peep at you and Lady Barton, and hope to find you in better health than you

report of yourself. Amy left London for Antwerp Thursday last, she had an excellent passage in the Liverpool, and greatly enjoyed the steam conveyance to London. Make my kind regards to Lady Barton, and with the kindest remembrance of our family circle to you, believe me yours very sincerely,

M. C.-CRAMER ROBERTS.

*Miss Nevill, Montpellier Parade, Kingstown.*

It was not till September 1830, that Mr. R. Long forwarded a letter from Mr. M. Causland, the chief secretary, to Miss Nevill, allowing her to choose another receiver instead of Mr. Cornwall, and to move *charges against him, after he had lodged* his accounts in the Master's office, where she was to put in any complaints she had of the conduct of the committee, and desired she should get the forms in which they should be drawn up, (this however was not sent to her,) but the letter concluded with saying the Lord Chancellor would see Miss Nevill at twelve o'clock the 15th of September.

On this she wrote to Mr. M. C. Roberts to send her a pound to pay for the carriage, L—— B—— having said she would not pay for it, and refused her going, Mr. M. C. Roberts sent her the pound note, but recommended her *not to go*—but she was determined *and never repaid* him since by desire of counsel. In order to prove the debt in court—she wrote herself for the carriage, giving the note for the person from whom the carriage

was to be hired, to one of the servants in her presence to ensure that it went, she then told Miss Nevill, not to expect the carriage would be sent, “for *that no person* in Dublin, would *attend to any order in her writing*. *Nous verrons*, said she, and accordingly the carriage arrived at half-past ten next morning, to the lady’s great astonishment, and Miss Nevill, Lady Barton, and Mrs. Hogan, set out for this long wished for, and tremendous visit to the Lord Chancellor.

Nothing could exceed both the politeness and parental kindness, with which his Lordship received her, his first word and benevolent manner quite removed all fear the threats of L—— B—— had a tendency to excite.

After stating part of her grievances, which his *Lordship at once redressed*, Miss Nevill said she had something to say to his Lordship without L—— B—— being present, on which that lady was commanded to walk into the next room, to her evident mortification, the Lord Chancellor told Miss Nevill not to be afraid, but say whatever the matter was, which she did, and Mr. M. Causland took it all down in writing. His Lordship then spoke to L—— B—— in the adjoining room, and soon after returned, and said much more in the kindest manner to Miss Nevill, and said he would send for Mr. Blackburn to see about the proper steps being taken to supersede the commission. But that the legal time had not elapsed for doing

it, he then called in L—— B—— and told her he was ready to receive her resignation, whenever she sent it in, for which there was a proper form, with which she would be furnished, that he *would not permit any person to attempt* to interfere *with any* communications of Miss Nevill, with the Court of Chancery, and that as to foreign correspondence, *she might write to the Great Mogul* if she had a mind, and should receive and read her own letters, and have her private allowance as before and any sum of her income, not used in housekeeping, should be given her to do what she pleased with. His Lordship seemed quite angry to hear that even Miss Nevill's *cat* had been starved—On her showing her house accounts, which she kept herself from the date of the trial, to the day of L—— B——'s administration, his Lordship said "he only wished his own were kept half so well," and kept the book, he was so well pleased with it, to shew his daughter, Miss Plunkett.

COMPLAINTS OF MISS NEVILL'S COMMITTEE PRESENTED BY HERSELF TO THE LORD CHANCELLOR, AND AT ONCE REDRESSED.

August, 1st, 1838.

I complain that the committee of my person, Miss A. R—— now Mrs. R. C. W—— and Mrs. M. C. R—— have not attended to my happiness and comforts in my household, or as regards my health, and have been neglectful of



my affairs; I complain, that the said committee, have assumed an authority, in the name of certain lawyers, and imposed restrictions on me as by order of the Court of Chancery, which said orders there is not any written document for in either the Chancellor's or Master's offices.

I complain that in one month after the verdict, or at the ensuing term, my committee, had they taken proper steps, and exerted themselves might have had the allowance settled. I complain that my committee have run me into debt, for want of attending to this matter.

I complain that my committee are not acting a fair part towards me, they say one thing to my face, and another at my back, I complain that my committee made me several promises and broke them all.

I complain that when my committee helps me to do many things which I desire to do, they have not a right to bring these things as accusations against me afterwards. I complain that my committee want to tie me down by promises, which are against the Word of God, and my conscience.

MARIANNE NEVILL.

Miss Nevill then handed him the account of her memoirs, written for the assistance of counsel, which he said he would read and *desired her to* send him a copy of the book sent up to the jury. Miss Nevill then informed the Lord Chancellor,

that L—— B—— had threatened “*to report her conduct, and to seal her doom,*” and begged to know if she had any such authority, or power from the committee, or if *they* had *arbitrary* power? He said not, for though he was himself absolute, his own power, was not arbitrary, nor of course theirs, and that he would put a stop to their tyranny, but to write to him constantly. Much more passed, which fully satisfied Miss Nevill of his Lordship’s favor and desire to do her justice; if her attorney and counsel took the proper legal steps, to enable him to exercise his prerogative in restoring her to society.

His Lordship saw clearly the complete understanding that existed between the committee, the opposite party, and Miss Nevill’s own counsel, which he said, he would take immediate steps to break through, *for that* he could do at once.

L—— B——, however wheedled Mr. Francis Geary out of £50, which he supposed was exclusively for his aunt’s use. But that lady bought wedding clothes with it, and never gave her even a single pound of it. On which, she wrote to his lordship, to inform him of her nephew’s donation, and the use that had been made of it. L—— B—— also got money from Mr. Cornwall, to pay the servants’ wages, and never paid one of them, which they can all prove and testify—and used to say, Mr. Cornwall refused the money, which it is but justice to say he never did.

Shortly after, Miss Nevill removed to town, and L—— B—— was taken ill, the 8th of November, previous to which a quarrel took place, between her and Miss Nevill, on such serious grounds, Miss Nevill was in daily terror of her life from her *violence and improper conduct*, which last, was of such a nature as not to be publishable. Miss Nevill wrote to Mr. Blackburn, to entreat his help and assistance, or she might be murdered; and said, if that lady was not removed, she would go off to the Lord Chancellor, and claim his legal protection, and not return to the house while L—— B—— was in it. However, the Lord Chancellor interposed, to save Miss Nevill from the most horrible species of destruction. L—— B—— was taken dangerously ill that very night, and next day in outrageous fever,—which terminated in incurable insanity and cancer. She had, however, the care of this wretched woman, and her child, which she sent after one week to Mr. H——, who kindly took that charge off her, and shewed his unfortunate relative every attention. Miss Nevill attended carefully to all her wants, but dared not venture herself into the room. She was attended by Drs. Marsh, and Smily, and others. They signed a certificate for her removal, on her recovering sufficiently to come down stairs, her conduct being such, that she must have otherwise been removed by the police. She was taken to a lodging, the 12th January, 1839, and Miss Nevill

was free from a fate worse than death. She had then none in the house to fear, and lost no time renewing her correspondence in the East, on the leave of the Lord Chancellor.

[If any friend of Miss Nevill called—if they got up stairs, they were rudely pushed down by L—— B——. When at the Parade, Mrs. Walsh kindly came up from Naas, to see Miss Nevill. Miss Nevill had not the power to ask her to dinner, or even to offer her a glass of wine. L—— B—— was fortunately out when she came. Mrs. Walsh had then to get her dinner at the pastry-cook's, at Kingstown, and came back to tea. Her jailor was quite in a rage; refused to make it, but Miss Nevill *would* have it for *herself*. So she flounced out, and took tea with Mrs. Kyle; but took care to lock up the sugar. However, some was got in the house, without thanking her. Miss Nevill opened her heart to this kind friend, and means were considered to acquaint the Lord Chancellor with these annoyances.

One day, in town, L—— B—— would not give Miss Nevill any dinner, till she had desired her maid to order the most expensive one possible, for three persons, at an hotel, and desired the bill—with the reason for ordering it—should be sent in to the Lord Chancellor. The day Miss Nevill went to his lordship, L—— B—— broke the windows of the carriage, that Miss Nevill might not

have any thing out of the pound-note sent her by the Committee, for to pay for the carriage. A thousand other grievances of various sorts might be enumerated; but a specimen of each is sufficient. L—— B—— died in a lunatic asylum in England, eighteen months after.]

The night of the 6th of January was that of the great storm that unroofed all Dublin, and spread desolation over half the kingdom. Her house, however, escaped without damage; she felt the protection of the Lord. The carpenters who came to examine the roof a few days after, “observed to Catherine, “It was evident that the Lord had kept the house, for that it was thatched with the blessings of the widows and orphans.”

Miss Nevill’s foreign correspondence, from that date, can, at any time, be placed in the hands of the present Lord Chancellor.

Here it may be asked, Did Miss Nevill ask, or get leave from her Committee? No; for she knew too well her duty to the representative of the crown, not to consider it would be a personal offence to go to appeal from the Lord Chancellor to any committee; but always determined to appeal from them to the Lord Chancellor.

Feeling that nothing could be done without prayer, and that whatever petition Miss Nevill asked of the Almighty Father in his Son’s name, he would give it to her, she prayed that he would

re-open the door of Egypt, and give her an answer soon.

Two days only elapsed, when a newspaper was sent to Miss Nevill, by Miss Robinson, whom she knew very little of; and a mark on it, to draw her attention to the visit of His Excellency Edem Bey, to London, who was Ambassador from the Court of Egypt to Queen Victoria. The paper stated, he was Minister of Public Instruction in Egypt, and his object was to see the English Schools, so as to be able to introduce a more extensive and enlightened system of education into Egypt, and likewise improvements in European Arts and Manufactures.

Miss Nevill then saw he had succeeded Hackken-Bey, and that *he was* the person to whom she should write in answer to her prayer—and wrote to Dr. Bowring, whose address, and proper mode of communicating with, she was furnished with by Mr. Workman, who was then in London, and transmitted her letters and presents for the Bey, through the medium of the President of the Board of Trade, Mr. Paulet Thompson, Lord Sydenham, and afterwards Governor of Canada. She is thus particular in mentioning this, in order to do away with the idea her family so industriously circulated: “That her letters were all addressed “to fictitious characters, assumed by swindlers or “imposters; and that those who transmitted her

“correspondence, *could* only be another branch “of the same gang of adventurers ;” and which, Mr. Litton, leading counsel against her, actually read out of his brief, in the Court of Queen’s Bench. However, nothing could be more respectable or honourable, than the channel of communication Miss Nevill adopted ; and with such high situations under the Government, her enemies cannot, and it may be added, dare not impugn.

Dr. Bowring immediately entered into Miss Nevill’s views ; on which she prepared an introductory letter to him, and another to the Bey, which she followed up, by sending him a box of sixty books, published by the Kildare-street Society—the cost price of which was threepence each, and with them, two embroidered scarfs of Irish manufacture, the ends of which she worked herself, with only the use of one hand ; she also sent Reports of all the different Schools and Charitable Institutions in and about Dublin, comprising any thing published on the different systems of Education in Ireland, together with specimens of every kind of Irish manufacture, in the tabinet and linen department ; which, the manufacturers, on hearing her plan, gave her gratis. With these, His Excellency was very much pleased, and his Secretary, writing English very well, there was no manner of difficulty in carrying on the correspondence ; and as Mr. Litton challenged the existence of any correspondence at all in Egypt with Miss

Nevill, a selection is here given, as the very best refutation, not only of the speech of that learned counsel, but the entire allegations of the opposite party; and if he, or any of the counsel wish to satisfy their curiosity, and choose to call and see the originals, if they will favour Miss Nevill with a visit, they may see them at 33, Upper Rutland-street, any day from one o'clock, to half-past three, —Sundays excepted. Dr. Bowring is a member of parliament, well known to the public, and his testimony to the facts of the correspondence, and identity of the persons the letters are addressed to, have weight with the opposite party, and the Court of Chancery. These letters now laid before the public, being written after the Commission, go to prove *they* at least are no delusion, nor do they evince any evidence of insane composition.

His Excellency, Edem Bey, besides his situations as Minister of Public Instruction in Egypt, is also a distinguished General in the Egyptian army.

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[Extracts and Selections from Miss Nevill's Egyptian Correspondence.]

*Letter to Dr. Bowring, dated Jan. 12, 1839.*

33, Upper Rutland-street, Dublin.

SIR,—Having seen, through the medium of the newspapers, that you are engaged in promoting



would feel it a privilege to be permitted to assist you.

It is in vain to teach a people to read, if proper books are not provided, and a variety of those, from the most simple elementary knowledge, up to the highest branches ; and I greatly fear, from the extreme difference of the present stage of knowledge and civilization, as well as luxury in England, compared with the primitive ideas and simple manners of the East, you may be *misled* in your selections of *what is the best to begin with*, as from your difference of habits and national customs, ideas are common in *one* country, and therefore taken for granted as *known* to the pupils, when *they must be taught in another*, and explained in a variety of ways before the scholar can either comprehend or appreciate them. In simplifying these ideas so, that an unlettered Egyptian would understand them, I think I may be useful to you ; and should you visit Dublin, can explain the series of a system, of which I have seen the practical results.

In the National Schools of England and in Dublin, the Pictorial system is in use ; but *that* will be objected to, by any nation that professes Mahometanism, and something else must be adopted, *to which they will not object* ; but through the medium of which, the same knowledge will be conveyed.

This, I consider may be easily accomplished,

without wounding any of their prejudices, representations of animals, plants ; and any work of God, are, I presume, the objects prohibited, making pictures or images of. Yet, every thing about them necessary for general knowledge can be got by the inspections of these in their natural state, in Zoological and Botanical gardens. Any art of man is not forbidden to be depicted in the Alcoran, nor Arabesque Drawings. In the designs for the latter may be found the foundation of *all* our *patterns* for the stamping of paper and calico.

The making of artificial flowers is common in the East, which shews for consistency, if *one* imitation is *permitted*, *another* is *not forbidden*, the same God, having made the original of both ; and this point is well worthy the consideration of your Excellency I wish to convince you of the advantage it would be, to introduce the study of the English language into Egypt, and recommend you to make that the classic language of the schools, instead of Greek or Latin—and to teach French and Italian to girls—both these languages being spoken in Egypt.

If it would not be deemed presumptuous, I would beg leave to be allowed to select the best books for you ; and if your Excellency will get them translated into Arabic and Turkish, both printed in the Roman character, letter for letter, and the Eng-

lish opposite, both languages will be easily acquired together.

I have a very nice elementary work on Astronomy, by John Sharman, in Question and Answer, for the use of schools, which is short, clear, and comprehensive ; and you shall have it to try the experiment with, and see how it answers. I beg you will let me know how I shall send it to you for your inspection, and approbation. I have not met any book published in England equal to it ; it meets the level of every capacity ; and his system for teaching geography is without fatigue to either master or mistress. I can easily acquaint you with his method, and hope you will allow me to present you with some of his lessons, by which English will be insensibly introduced.

Should my suggestions meet your Excellency's approbation, may I hope you will favour me with your correspondence ; or if you do not write English or French, perhaps Dr. Bowring would be so kind as to communicate your Excellency's sentiments and commands.

I have the honour to subscribe myself,

Honourable Sir, &c., &c.,

MARIANNE NEVILL.

*Copy of a Letter from Dr. Bowring to Miss Nevill.*

London, 16th Jan., 1839.

MADAM,—I have received your favour respecting Education in Egypt. His Excellency, Edem Bey, left town yesterday, for Manchester, and will return to Egypt in about three weeks. If you will be so good as to state more specifically your wishes, I shall be happy to communicate them to the Bey. He is the functionary charged with the Department of Public Instruction in Egypt, and will be glad to hear any thing likely to forward the object he has in view.

I am, Madam, yours truly,

JOHN BOWRING.

The above letter is a public testimony to all Miss Nevill asserted about Edem Bey ; and no one can now doubt either her correspondence with him, or the genuineness of the numerous letters received from him, and written by his Secretaries. The following is the list of the presents Miss Nevill sent to the Sovereign of Egypt, the Princess Nazi Hanaum, his eldest daughter—to His Excellency, Edem Bey—and to his Chief Secretary, and A. D. C. Abd-el-rahman Rouchdy Efendi which are here enumerated, as such serious misrepresentations were made, by those who heard of them, as to their nature and extent, and supposed expense :

To the Sovereign of Egypt, Mahemet Ali—a

worked muslin scarf, for a turban ; 3 yards of Irish tabinet, to show the nature of the manufacture.

1 lb. of tall Wexford furze seed, which stops accumulations of sand, and would be particularly useful in Egypt.

1 pink and silver scarf.

1 handsome portfolio, containing a series of letters, addressed to the Sovereign of Egypt, all enclosed in covers of blue tabinet, edged with lace.

To the Princess Nazi Hanoum—1 piece of calico matting, invented and wove by Miss Nevill herself ; it was for a carpet six yards long.

6 small rugs, of a new manufacture.

To His Excellency, Edem Bey—60 volumes of children's books.

1 volume of P. Dixon Hardy's Penny Journal.

1 volume of Girard's difference of words.

1 volume of Sharman's Astronomy.

1 pair of globes.

2 scarfs, of different manufactures.

To Abd-el-rahman Rouchdy Effendi—6 small boxes, beautifully inlaid, as specimens for the tops of tables—all Irish wood.

The receipt of these was duly acknowledged, and it appears were most graciously received, as appears from a letter from the Bey's Secretary, of which the following is a copy :

“MADAM,—I am desired by His Excellency, Edem Bey, to acknowledge the receipt of your let-

ters of the 18th ult., and 6th and 14th instant, and to express his regret for their remaining so long unanswered.

“His Excellency desires me to offer you his best thanks for the books you have so kindly sent him, for the use of the Schools in Egypt, and considers that some of them, when translated, and others from which compilations could be made, would prove of great utility to the rising generation of Egypt.

“I must assure you, that your wishes shall be most faithfully attended to, and that your letters and presents shall be delivered by His Excellency himself into His Highness’s own hands.

“I humbly subscribe myself,

“Your obedient servant,

“ROUCHDY.

“Secretary to His Excellency.

“Suffolk-place, 19th February, 1839.”

*Part of a Letter from Mr. George Perruzzi, written for Rouchdy Effendi.*

MADAM,—I have the satisfaction of informing you of the reception of one box, containing the presents you were so kind as to offer for our Sovereign, as well as those for His Excellency, Edem Bey, and also one letter that has been re-

ceived by this morning's post. The globes have not yet arrived.

"His Excellency greatly regrets not being able to express himself in your language, to utter all the gratitude he feels for your exceeding kindness and good wishes for Egypt, and begs you will accept his most sincere thanks.

After some remarks on the decay of the linen trade in Egypt, and the want of knowledge of spinning, and even of shirt-making—the distaff and spindle being all that is known in Egypt, and *needlework no part* of the education of the Egyptian women. He concludes thus—

"His Excellency is sure if you reflect on these things, you will be able to do much for the benefit of Egypt. His Excellency much regrets that he had not visited Ireland; but having received a summons to return to this country, he is reluctantly compelled to deny himself that pleasure.

I remain Madam,

Your honoured servant,

GEORGE PERUZZI.

(For Rouchdy Effindi.)

His Excellency, Edem Bey, with respects, sends you his signature in Oriental characters."

The original of this letter has his signature and seal of office.

On reading it, Miss Nevill was much struck with the apparent fulfilment. Mr. Peruzzi's letter

fulfilled the words of Isaiah, the Prophet, in the 19th chap. v. 9th, in speaking of Egypt, he says :—"Moreover, they that work in fine flax, and they that weave net-works shall be confounded."

Several letters now passed, and at last she wrote a long explanation to the Bey, to shew the system of Education she advised for Egypt. So plain a recommendation of the Gospel was never before placed before a Mahometan Prince, without any compromise of principle whatever ; and His Excellency did lay it before the Sovereign of Egypt ; and there is not only reason to believe, but a positive certainty, much of it *has been acted* upon, and the result was beneficial.

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COPY OF A LETTER FROM MISS NEVILL, TO HIS  
EXCELLENCY EDEM BEY, ON THE BEST MODE OF  
PROMOTING PUBLIC EDUCATION IN EGYPT.

SIR,—I am induced to forward your Excellency my opinions at large, on the best mode of commencing a system of education in Egypt, from learning from Dr. Bowring you are anxious to receive every information on the subject, and it would much gratify me, were you to lay my sentiments at large, before the Sovereign of Egypt, on your Excellency's return to that country.



It is difficult as a stranger, and a foreigner, for you to form any estimate, of how far, our national school system in England, would answer in Egypt.

I have made schools my study for the very purpose of introducing education, and all its advantages into Egypt, and it appears to me the most practical mode would be the following, but of which your Excellency will best judge, and more adapted for the present situation of Egypt, than the exact system now pursued in England and Ireland. The general state of the poor, as to their circumstances, comforts, and means of support, must be considered and ameliorated, or the objects of education will be defeated.

The same plan that would be very proper at Alexandria, Rosetta, and Cairo, would not answer in the other parts of Egypt, from the general poverty, and want of the people. These, must therefore be supplied, and people taught the value of the civilized arts of life, before they can appreciate the advantage of either science or literature.

Your Excellency can easily imagine how impossible it would be for a peasant, whose ideas hardly extended beyond the animal sufferings of his natural wants of food and sleep, to comprehend the ideas of pleasure from the cultivation of his mind; when he has not the means of cultivating the smallest spot of ground which he can call his own, or be allowed to enjoy the fruits of his own

labour. A feeling therefore of bettering his condition, and certainly of the same being not only allowed but encouraged, is the first step to make education and improvement encouraged; for what is education without reward? The evil of national efforts to establish education in these countries is, that nearly the whole of the funds intended for education, are swallowed up, by boards, committees, clerks, overseers, and a host of underling teachers, who *take the salary from government and do nothing*. I would therefore urge *that part of the system should be left out*, and a more glorious one established, differing from all nations, in which neither man or woman, should be continued, *who did not do their duty*, and the duty to be estimated, not by numbers of ex-officios or reports, but by the number of pupils, who pass the quarterly examinations with credit; and can give specimens both of literary composition, and *work really done* by themselves without help, and likewise answer readily, in their own words such questions as are put to them, according to their time at the school.

To encourage education in the great towns, and in the other parts of Egypt, I would use two methods, the second of which, as the state of the people improved, would gradually merge into the first, when the feeling of family independence begins to be acted on, from the improvement in the temporal circumstances of the people.

I need not suggest, this would be the noblest channel for the Royal munificence of the Sovereign of Egypt, to open a small school in every village, limiting the number to twenty four, lest a larger number being congregated together might generate the plague, and give the parents of every child who attends, a suit of clothing, and the same to each child who attends school, and one meal in the day. This will introduce comfort at home, and the family should be visited, and a premium given for cleanliness, and regular attendance more than for individual proficiency. At a small expense schools of this kind could be opened all through Egypt, and when reading, writing, rules of arithmetic and needle work for girls was taught, I will then draw up a course of instruction, which will render them good characters and good subjects, but would *wait* till the *preliminary steps* were accomplished and then the moral system will work.

I would teach every child the following precepts.

“ Do not kill.

“ Do not steal.

“ Do not tell a lie, or bear false witness.

“ Obey your father and mother.

“ Be not angry without just cause.

“ Little children love one another and do not covet.

Another lesson I would teach them is this—

“Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and thy neighbour as thyself. Do unto others, as thou wouldst do unto thee.”

This I would have repeated, to every child till they had it by heart and *understood* it was to be the rule of their conduct.

I greatly admire the wisdom of the Sovereign of Egypt in commencing the system of instruction with the members of his own family, and the higher classes, this shews the finest policy, for had he begun with the inferior classes, the newly acquired ideas would of themselves, produce revolution and anarchy, but if *properly conducted*, and right principles instilled from the higher to the lower, and knowledge given in proportionate degrees, *not omitting the one thing needful*. The kingdom will be blessed, but without that, the finest efforts of science and literature will fall to the ground, blaze for a while, with the false light of their own pride, and be extinguished in a short time. Look into Greece, Rome, France, how they all fell, after obtaining a certain pinnacle of intellectual knowledge and improvement, and draw the comparison between them in national prosperity, comforts, probity, and good faith with the English, Irish, Scotch, Danish, and Prussian countries? what was the cause of these deficiencies, the answer is obvious, besides arts, manufactures, and literature, they have benevolent institutions, hos-

pitals for the sick, assylums for aged and destitute poor, assylums for the blind, for the deaf and dumb, for the orphan, widows and deserted child, lying-in hospitals, nursery hospitals for young children, poor shops, where food and clothing is provided by subscription at half price, and sold to the poor, who pay for it at a small weekly sum as they are able to do it. There are schools for architecture, for gardening, and the mechanics' institute.

Now, to what do all these owe their origin? In one word—to the *influence of the practice of Christianity*—*this alone*, has raised the *British Empire* to its *present height*, and with it, it will stand, without it, it will fall! The doctrines of the Gospel could be any where introduced with education, and the nation that embraces them, will never be overthrown, for even the gates of hell, will not prevail against it. It is the shield and buckler which nothing can pierce, and by its fruits, you shall know it. What noble institutions of charity here spring from it! there is no other religion I read of, that inculcates a spirit of *disinterestedness* and cuts out all selfish feeling from the heart, but Christianity, and leads each person to do good to others, *without seeking reward* for himself, and it is this very feeling which, would in the days of even one generation, raise Egypt at once to an equal moral strength with those happy nations who profess a pure form of faith. This

being so early inculcated in children's education makes me wish to impress the advantages it has given us, over all the world, and as a minister of public instruction, it is of too vital importance to pass over, and indeed as a Christian woman, I feel I dare not do so, when I have the privilege of addressing your Excellency. When I know so much is in your power to do, I should not do my duty if I did not explain all we owe to the Gospel, as advancing the prosperity of the kingdom.

Do not imagine I am ignorant of the tenets of the Koran, there is a volume of it before me at this present moment, to an extract from which I would beg your Excellency's attention. It is the unbiassed testimony of Mahomet, "*that the Bible is the Word of God and Inspired.*" You cannot therefore put a better book into the hands of the people, and the recommendations by Mahomet, ought to give it precedence of all other writers, for *he* admits it to be prophetic, according to the doctrine of the Koran, I am led to imagine you consider the fulfilment of prophecy as *fate*, and consider the will of "the Most Mighty, Most Clement, and Merciful God," as *fate*, because nothing can set it aside. Now, may not that will be declared in the Holy Scriptures, which we are in the habit of calling "the Old and New Testament," and in it is the prosperity of Egypt clearly shewn forth and how it will rise to such a height as to be called "*the work of God,*" of which you

should not be ignorant. The progress of Christian education is better than the possession of fine gold, yet we are told in the Gospel, if we seek first the kingdom of God, and his righteousness, all these things shall be added to us.

The scriptures are the chief study and entire guide of my life, and I have seen in them alone all the treasures of all knowledge, wisdom and science, for there is not anything mankind can find out, of which something is not to be found in the Bible, giving a clue to the riches of this life, which are temporal, and that which is to come, which is spiritual. In the Bible alone, can the true site of the mine of Ophir be discovered from where Solomon procured gold, and whenever Christianity is established in Egypt their situation will be made known to the Sovereign of Egypt whose kingdom they adjoin, provided the same kind of Christian institutions are established and followed up, and the pure Gospel or Protestant faith fully preached *without compunction* to any one to embrace, or conform to it, who is not convinced of its truth.

Then indeed will the rise of Egypt be sure, and education of the people blessed, and if the Sovereign of Egypt is not offended at the presumption of a stranger in advising this, and will *direct the opinion* of his people to a Christian channel, he will *deserve* to be put in possession of the mines of Ophir, the situation of which I will point out, and

accompany it with a map of all the tract of country where gold is to be found.

In educating the people, after the elementary course, I would, after each examination separate the particularly talented pupils, and put them into a higher kind of seminary, raised only by merit, and continue to cultivate those talents which have been elicited by the previous course. To every advance I would recommend premiums of such nature as not to be mere honorary rewards, but of such articles as will add to their domestic comforts and gradually introduce European habits; suppose articles of furniture, of which they have been taught the use at school, and instructed to manufacture themselves during hours of recreation, every boy likes to be a carpenter, at some period of his life, and might take delight in lessons of cabinet making, and would not think any chair so comfortable, as one of his own construction. If he has a sister she might make a calico cover, or cushions for it, and each help one another in some useful art which is instruction at the same time. I would recommend music to be taught, for the purpose of modulating the voice, and giving a proper intonation in reading aloud, it also softens the habits very much, and diminishes natural ferocity; for you will seldom see a furious, passionate, or cruel man, fond of music; and in the animal creation, in proportion to the mildness of its cry, is its spirit, which distinguishes the singing birds,



from those of prey, whose notes are always harsh and disagreeable.

In order to exemplify the effects of education here on our higher classes, I think I should give your Excellency a sketch of the manner in which our ladies spend their time, it may be some excitement for their fair sisters in the East, whenever they acquire their knowledge to "go and do likewise." To assure your Excellency of the truth of the details, I will give real names and places, and relate only facts I have witnessed daily both in Dublin and in the country parts of Ireland, and I do think, it is our Christian school system which has yielded such rich fruit in teaching them so desirable an employment of their time.

Our young ladies at the boarding schools are required to *work two hours every Saturday* for the *poor*, and young gentlemen collect money for different charities during their walks in play-hours. Many of these are teachers in Sunday schools, where little children and adults, who are at work all the week, receive religious instruction. The reports of these schools are most interesting. The ladies and religious gentlemen instead of going to balls and parties, attend lectures at each others' houses, and converse on what they read, to the satisfaction of themselves and others. The ladies who attend the schools, visit and muster the parents of the children at some place hired for the purpose, and instruct them, both in religious and

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household duties, and, as far as they can, furnish them with employment. This has been such an improvement, it has almost made a new class between the middle and lower ranks of society, and has made a large body, of well conducted industrious people, who are now rising on the fruits of good conduct and industry, who had been among the most vicious and profane, and in exact proportion to their vices, squalid and miserably poor.

Such results, would follow on a similar plan in Egypt, or any where else, and it would be the very best policy to raise up a *middle* class of respectable, educated people, who would be furnished with means to become independent, and ample security given for their newly acquired property. This will excite a spirit of laudable enterprise among the Egyptians, and give them a *motive* for exertions and exercise of their different talents which should be liberally rewarded.

Invention is always cramped where there is want of proper encouragement ; and though no advocate for much stretch of arbitrary power, I would in this instance say, it would be a blessing to Egypt, if a law was passed, obliging every man, woman, and child from seven years of age, to have four hours a day employment in something either useful to the state, or improving to themselves, but not to work while sick.

The use of education, is greatly done away by employing people too many hours in the day at

work, the fatigue of body, rendering the mind inactive, and almost incapable of action, hence a due proportion would be a better division containing alternate exercise of mind and body, more hands must be employed, but the work will be better done, and it might be well, for example, to render idleness unfashionable, among the higher orders, and a noble *who could do nothing*, might deserve a badge or ribbon, with "good for nothing," inscribed on it, which would have as beneficial an effect as the necklace at school with *dunce* in large letters on it. Orders of merit for degrees in useful knowledge might have much effect, but to render these available, a *taste for reading* must be excited, and I know of nothing, will do this so soon, as the study of elocution, and opening lending libraries with translations of the books I had the honour to present to your Excellency, these should in due time be followed up, by the best abridgements of history, and a journal of science established, the articles of which, should be entirely furnished by Egyptian students, and a magazine of polite literature. The analysis of mind, this would create, would be of general interest, and form a sort of intellectual mirror in which each reader, might fancy he beheld his own image.

It is now in your power as the minister of public instruction, to acquire a lasting name in fixing the standard of the modern Arabic, and getting it printed in the Roman character. I would presume

to advise an important deviation in the style of composition, and to reduce the metaphorical redundancies of the language so, as not to use in *prose*, more words than are wanting to express the sense. I would reserve all the flourishing flowers of high flown words, for *poetry*, and keep prose composition within the limits of the style used in the best writings of the English language.

All nations, at a certain period of civilization, run into bombastic language ; but the more solid their future acquirements become, the firmer the tone, and more compact and logical the style. I would cultivate logic and introduce in the collegiate class, the study of " Locke on the human understanding." This work of itself, will check redundancy, or magnifying expression far beyond the ideas intended to be conveyed.

It is not improbable, the constant use of high-flown expressions tend much to *lessen the regard for truth*, and although their meaning is generally understood to be hyperbolical, it still gives too much latitude for amplification, and makes it rather difficult to bring down the sentiments to the common standard of the *nature of things*,

I hope your Excellency will pardon the freedom of my remarks on the Oriental languages, and allow me to express my desire of giving you every assistance which my pen can procure, for diffusing instruction through Egypt, and have the honour to be, &c. &c.

MARIANNE NEVILL.

33, Upper Rutland-st. Jan. 28, 1839,

THIRD LETTER TO THE SOVEREIGN OF EGYPT,  
MAHEMET ALI.

SIRE,—Having understood that the plague at times visits Egypt, I would beg leave to suggest a few simple preventives, by which, during the absence of that dreadful malady, it may be prevented from springing up in the land of Egypt, as well as being introduced into the country from other places, and would entreat the mature consideration of the plan, and if it is approved, hope it will be *strictly enforced*, when the intended regulation will prove a real benefit and blessing to the country.

The primary causes of infection are, impure air and diet, the effluvia of animal and vegetable matter in the several stages of decomposition; secondly by due inquiry into the habits of those European nations where it *once raged* with violence, it will be found the people were not in the habit of wearing linen next their skin, and had the filthy custom of sleeping in their clothes. Here, then, the mystery of the plague being prevalent in Mahometan countries is at once solved, and may be thus remedied.

The first step is to drain all the fens and low marshes, to clean all the streets of the cities, not allowing any kind of offal or offensive matter to remain in the streets, which may be accomplished as is done in every town in England. This would manure and fertilize the ground round the cities.

The next thing is to improve and widen the streets, as the present houses decay, and to make a flag way for foot passengers, which hinders accumulation of dirt at the doors.

This may be followed by an order for every person to wear linen shirts, or shifts next their skin instead of silk, gauze, or woollen, and always to put on a clean one coming out of the bath. It would hinder much infection. And if calico dresses were made the prevailing material, instead of the *mixed manufacture* used in the East, it would render the place free from a great deal of infection and sickness, as these could be constantly washed. I would also require the people to sleep on mattresses, on bedsteads of iron, and to lie in sheets, and a calico quilt, and to be obliged to undress at night as they do in England wearing a calico night-dress. It would be the greatest advantage to have every house whitewashed among the poorer dwellings, and as far as practicable to do the same in the lower apartments of the rich.

As I am aware the poor could not purchase the shirts or shifts themselves, I would suggest that all persons whose income was *so much* should provide shirts and shifts for six persons, and that a ladies' association should be formed to provide the children with the same. In this manner, the wants of the people would be supplied, without oppressing any branch of the community, and it would be a *commencement* of the practical principle of

charity, and lessen the feeling of selfishness, giving some idea of the pleasure accruing from *disinterested* feelings and doing good to others.

I am not aware there is any mart for linen at Alexandria, and would beg to recommend the introduction of Irish linens, as superior both in wear and quality to the English. M. Wolfenden, Lisburn Ware-house, Sackville-street, Dublin, will be happy to meet any demand. He is a most worthy man, and one of the fairest dealers in Ireland, who will give every satisfaction if he is employed. He sells every kind of printed calico, beside lawn and linen which would make beautiful curtains and other articles of Oriental costume, and I should take it as a personal favor if he is employed. In such new houses as may be built I would have chimnies and English grates, fender, and fire irons, instead of the tandur and charcoal fire. Circular straight chimnies like round towers could be always cleaned by machinery, and are not so liable to take fire as those with sloping flues or squared. To meet the demand of fuel this would occasion, I would recommend my substitute for coal to be employed, of which a sample can be sent for trial.

I would be glad to have patterns of every kind of Egyptian dress, which could be made of Irish manufacture, and would give three days in the week myself without any remuneration to cutting them out and fixing the work. It may be made

an article of trade, I can get any number of women or girls to work for four pence a day, but the material of the articles and that average of wages must *be paid for*, and £30 in advance to buy the material. When made up they could every week be transmitted to your Highness's Agent in London, with whom I would keep a running account, and this management for a while might go on until the experiment was fairly put to the trial, and then a few young women instructed by me in making the dresses could be sent out, and a working school established at Cairo so soon as the calico *could be spun there and stamped in Egypt*, which might easily be done, by getting over a few persons who understood the spinning jenny. The weavers and looms could easily be procured, and a couple of good block cutters and calico printers would be had from Dublin, who if highly paid, beside their passage, would go over to settle in Egypt. There are hundreds of these people without employment here, it would only be to select them, and give security they and their families should be provided for and be allowed Christian instruction; for the idea of an Irishman and family going to any place where they could not exercise their religion, would be so repugnant to them, they would die sooner than go for any advantage of money. This point must therefore be settled and conceded to them, and some of the Protestant missionaries placed near



them, for their instruction, and a room fitted up for Christian worship. On these conditions you will get people in all the branches of the calico trade, and then the articles required can be made up in Egypt instead of exporting them to that place. This will convince his Highness, I have no selfish motive, in embarking in this branch of trade, for the sooner I give your people the means of exercising it themselves, the better pleased I shall be and feel happy to see it flourish in their home instead of mine.

I have the honour to be, &c. &c.

MARIANNE NEVILL.

It was most gratifying to Miss Nevill to hear a few months after this letter had been given to the Sovereign of Egypt, that the first stone of a Protestant Church had been laid at Alexandria—being the first in the land of Egypt. The pleasing account of the ceremony having appeared in all the newspapers, need not be copied here.

Shortly after, a Public Library was opened at Cairo, with books in the European, as well as the Arabic language; and the books Miss Nevill sent, were placed in it by the express desire of his Highness, Mahemet Ali, and further communications were earnestly solicited.

At this time Miss Nevill was still under the control of the Committee, and felt much she could not get the clergy of Dublin either to visit

her, or to give her the comfort of receiving the Holy Sacrament, and was obliged to solicit strangers to come, and to bring two persons with them to be the legal number to receive with her, as from want of knowing a clergyman, could not officiate without *three* being present. Rev. Mr. B—— had left her without giving her the Sacrament; others declined administering it at all in a private house. Some were afraid they would incur the censure of the court, and advised *leave* for them to officiate, to be applied for to the Lord Chancellor, and wished for some assurance, that people visiting Miss Nevill would not thereby incur personal danger, or contempt of court; and Miss Nevill had at this time no visitors, except her solicitor and medical attendance, but was not at *this* time allowed medicine ordered to be made up. Finding herself very dangerously ill, she wrote to Surgeon Henry, and requested he would call on her; and after explaining the very precarious state of health she was then in, told him how she was situated, and that the Committee refused to pay for medicine; but that if he would furnish her and household with what she required, and attend her, she would pledge herself to pay him honourably whenever it was in her power. He generously said, if under the courts she never had the power of remunerating him, he would do all he could for her, just the same,—and he has showed himself ever since, both a kind friend, and skil-

ful doctor ; and Lord Plunket was well acquainted with him, as he was in attendance on his family ; and what the Committee grudged to save Miss Nevill's life, was at once ordered by the Lord Chancellor, who was exceedingly displeased when his secretary informed him of their treatment, and the risk her life had sustained. Miss Nevill's health was now in such a state, continual attendance and frequent consultations were required ; and both Drs. Walsh and Henry can testify, and give their written declaration to say, there is little or no prospect of Miss Nevill being ever restored to even comparative health, until the Commission is superceded.

SURGEON HENRY'S OPINION.

I beg to state, that when Miss Nevill called on me to attend her, in 1839 (in which Dr. Welsh agreed), that I felt convinced she would not recover her health until the Commission was superceded, and I have no reason to alter my opinion since.

J. HENRY, Surgeon, &c.

Dated June 5th, 1844.

In June, 1839, she wrote to the Lord Chancellor, to request he would return her the MS. of her Memoirs, to arrange for the Press, and would put in any alterations his lordship might be pleased to suggest.

*Copy of a Letter from Miss Nevill to the Lord  
Chancellor.*

MY LORD,—Unused to the language of flattery, in which Dedications are usually framed, I do hope that your lordship will, in its stead, accept that of truth, and permit me to dedicate these Memoirs, and Correspondence, and Tasks, to your lordship, as a small testimony of gratitude for your lordship's kindness, and steady adherence to those principles on which my life was guided ; and this life being devoted to God, having been made the subject of persecution, rendered my case one of moral martyrdom, under which the amelioration of my sufferings by your lordship's justice, makes me feel it a duty to dedicate these volumes to one, to whom I owe so much, and who has so greatly contributed by impartial investigation to bring the cause of God's people before, not only this country, but all Europe ; and wherever the proceedings of the Court of Chancery are known. For which the grateful feelings of my heart will implore God to grant your lordship the chief blessing from on high. With which feeling, I subscribe myself,

Your lordship's most obedient servant,

MARIANNE NEVILL:

July 19th, 1839.

His lordship's approval, was, however, more complete than she wished ; for had he altered a

word even, she could then have had the honour of announcing to the public, her work had been revised and corrected by so distinguished a scholar and statesman as the Lord Chancellor. He also desired his secretary to inform her officially, "The court would not interfere with the publication, and expressed himself as both gratified and flattered by Miss Nevill's wish to dedicate the work to him. She was an entire year engraving and colouring the plates, which she did herself to save expense, and was not in debt a single penny on this account.

Miss Nevill had now reason to believe when she heard Judge Crampton had the Seals in the Lord Chancellor's absence, that if she applied to him, and revived the acquaintance she had with him, in 1835, he might obtain some mitigation; and wrote a note to Mrs. Russell, who lived opposite to her, in Rutland street, and whom she knew slightly some years before; and having seen the Judge visit there, thought that lady could re-introduce him to her.

Mrs. Russell came immediately, and entered warmly into the hardships and injustice of her case—informed her the Judge was her *brother*, which Miss Nevill did not know, and that he was married to Miss Sydney Brown, who had been in the same class with her at Sharman's Academy, and who was one of the young ladies she particularly liked, but never happened to meet with afterwards.

Mrs. Russell most kindly promised to use her influence with the Judge as soon as he returned from Circuit, and advised Miss Nevill to write a friendly letter to Mrs. Crampton, to revive the acquaintance of their early days.

The next day, a Mrs. Kiew called on Miss Nevill, as a friend of Mrs. Hayden of Birmingham, and requested to see her on business. That lady introduced herself as having been written to by Mrs. Hayden, to advise her to write at once, and lay her case before Judge Crampton, who had then the Seals, and to solicit his mediation with the Lord Chancellor.

The 9th of March, Mrs. W—— sent in her resignation of the Committeeship, along with her brother, M. C. R——, and gave Miss Nevill to understand, it was only to pay L—— B—— a compliment she did not do so immediately on her marriage. Thus she was relieved from this lady's tyranny. L—— B——, who had been taken to a lodging, on being removed from Miss Nevill's house, now secretly left Ireland for Scotland, carrying off all her accounts, and sailing two days before the time Mrs. W—— had appointed to meet her, to give up her accounts, which act of hers renders Mrs. W——, as Committee, accountable both for that, and her lavish expenditure, and squandering Miss Nevill's money, leaving her £200 in debt. It is necessary here to mention, Miss Nevill, on examining the drawers,

to see if L—— B—— left any thing behind her, found several of her own letters that had been stopped by L—— B——, under the orders of Committee; and among them, two addressed to the Lord Chancellor, which are now laid before the public. Miss Nevill was delighted to recover them, much conversation having passed about them with Mrs. W——, and the late Mrs. L—— (wife to the apothecary), and a great deal of boasting to Mrs. W. T——, (who said she would at any time come forward to prove it), of *how cleverly they* had cut off all correspondence with the court.

The second of April, Mrs. W—— came to demand the use of the house-money, which Miss Nevill got without any inquiry from Mr. Cornwall, during L—— B——'s illness, and returned the orders Mrs. W—— made for the money for Miss Nevill to write herself, as she refused to buy or be at the expense of the stamps; and besides which, they were not drawn in the proper form, which, perhaps, Mrs. W—— did not know how to draw up, from not being acquainted with business.

Miss Nevill refused to give her the money, as she had resigned she did not consider herself as under her control, and she went away in a great rage.

But, to return from this digression—the 5th of April, Judge Crampton called on Miss Nevill, after a previous interview with his sister, Mrs.

Russell, and spoke in the kindest manner to Miss Nevill, taking down memorandums of the grievances and privations she complained of, and seemed quite shocked *she was denied air and exercise, or pocket money for charitable purposes*. Judge Crampton then asked her a great many questions; and to test her strength of mind, and the soundness of it, put several of them to her, with all the *official sternness* of manner, and to see if the authoritative tone he assumed, would intimidate her, or induce her to give up the grounds of her belief, and compromise her plans. She was, however, still the same, and would not give up one iota of the Lord's commands.

The 13th, he came again, and said the Lord Chancellor had returned, and he had an interview with him, and had obtained from his lordship the papers, of which the following is a copy; and in point of *fact*, removed nearly all the restrictions Miss Nevill was under, and might be considered *next* to a supercedeas.

(Copy.)

Miss Nevill desires to have full liberty, and means of taking air and exercise.

2nd. Pocket-money for her charitable, and *other purposes*.

Opportunities to see clergymen, and receive the Sacrament.



There can be no difficulty in allowing this lady all these indulgences, and indeed every comfort within the reach of the entire application of her income, and I wish this to be communicated, both to the Committee of her person, and the Committee of her fortune.

[Signed]

PLUNKET, C.

April 13th, 1839.

Words cannot express the gratitude Miss Nevill felt for this act of kindness of the Lord Chancellor, which she evinced in the warmest manner to Judge Crampton, for it was through his mediation it was granted. Next day he brought Mrs. Crampton to see her, which was a convincing proof, *he* did not consider her as a lunatic, or he would not have done so, as her health was then very delicate. The friendship of early days was at once affectionately renewed. The kindness of both these friends, whom the Lord so raised up, continued ; and the Judge, from time to time, gave Miss Nevill the best advice concerning her affairs, and seemed deeply shocked to find how dreadfully she had been treated, and considered her being confined as a prisoner, and deprived of air and exercise, as altogether illegal and arbitrary.

Miss Nevill then shewed Judge Crampton her father's will, and answered every question he asked

about it. He then informed her she must get another attorney, and told her the proper way of applying for leave to do so, and that when that attorney laid the will before the Lord Chancellor in the right manner, so as to be *judicially* before him, there was in it what would *upset the* Commission altogether; but recommended her to recover the property under the will first, of which she had been so unjustly deprived, and then to move for the supercedeas immediately after.

Miss Nevill then asked him, how long it would take to do all that. Judge Crampton gave it as his opinion, *three* weeks ought to conclude all, and set her at liberty. But that every thing would depend on the attorney she employed doing his duty; for that her business could be done at any time, in or out of Term.

On finding Miss Nevill was deprived of books, Judge Crampton kindly lent her several, and offered her the use of any she liked in his extensive library—an indulgence she had not enjoyed since 1837.

In June, 1839, Miss Nevill had an interview with Mr. Cory Conollan, Chief Secretary to the Lord Chancellor, who succeeded Mr. M. Causland. That gentleman was so kind as to call on Miss Nevill, and staid with her nearly an hour-and-a-half. His opinion was the same as Judge Crampton's, and he seemed greatly surprised when she shewed him the originals of her Egyptian corres-

pondence, all pasted in a guard-book. He examined the seals and post-marks very minutely, and told her, *the more letters* she got from abroad the better, and appeared perfectly convinced of her soundness of mind, which he also tried by a little intimidation; and on finding its total failure on Miss Nevill, said, both there, and as she heard in his office afterwards, "He never met any lady with so strong a mind." Mr. Conollan desired Miss Nevill to write to him on certain matters, which he pointed out, of business, to see if she was capable of writing properly on such subjects, and obtained permission for her to chose her own solicitor. He approved of Mr. Wardle Ivy Stirling, whom she named; and as a still greater favour (as a certain delay must arise before his appointment could be confirmed by the Lord Chancellor (he permitted Miss Nevill for *three whole weeks* to transact business with him, and be *her own* solicitor. The letters which passed between her and Mr. Conollan, shewed he thought her perfectly competent *to do business*; but as so unusual a favour might be made a precedent, it was not continued longer than until the legal forms were concluded for admitting Mr. Stirling as Miss Nevill's *authorised solicitor* in the Court of Chancery. Mr. Conollan likewise gave Miss Nevill full permission to send any one she pleased abroad to bring over witnesses, and such public documents as she considered necessary to dispell all

idea of these being only delusions, and laughed heartily at a letter she gave him to read from Mr. Fitzpatrick, a travelling agent, for going abroad on business of the Court of Chancery, in which he declined acting for her in that matter, under the preposterous apprehension that he would incur the danger of a writ *de ne exit regnio*, if he, or any one attempted to act in her behalf.

Miss Nevill handed Mr. Conollan Mrs. Walker's receipts, and those she had written, and he took them all away with him to lay before the Lord Chancellor. His lordship then desired (through Mr. C.) that Miss Nevill should re-write all the orders Mrs. Walker had drawn, for that hers were incorrect, while those Miss Nevill drew were perfectly correct.

Mr. Stirling informed Miss Nevill that the Lord Chancellor had gone out of his way to get justice for her, and gone into the master's office, and spoke openly to desire them to act, and stating his own opinion of the soundness of her mind and understanding; and one day in court desired Mr. Stirling to obtain from her a copy of something he liked that she had printed, having mislaid the one she had given him.

Master Curry called on Miss Nevill twice, and expressed great surprise at many things she shewed him. He was, however, very peremptory in desiring her not to write to her sister, Lady Geary, and informed her the Lord Chancellor's leave of

indulgence did not extend to visiting or shopping ; but only air and exercise for health. She then applied to Judge Crampton, who took the same view of it—and this prevented her being able to walk out at all in town, as from extreme debility she would have to go in somewhere to rest.

She soon found out how this unexpected reading of the Lord Chancellor's leave was discovered, and traced the whole to the opposite party.

Miss Nevill then got leave to go to the country, and published various small works, to shew the public she was of perfect sound mind and understanding, and which generally changed the mind of the people ; and was precisely what the Lord Chancellor wished, when he told her he only waited for the public mind to be brought round to supercede the Commission, and wished her to write as much as possible.

Miss Nevill then commenced several MS. for sending to His Excellency, Edem Bey, to have translated into Arabic, with the English. One was a magazine, suited to the taste of the Egyptians, and six lectures on Nurse-tending, for the use of the female medical practitioners of Cairo, which was read and revised by different doctors, who added several useful receipts.

The Bey then sent one of his secretaries over to have personal communication with Miss Nevill, about Spinning Flax, and the Infant School System ; and an attempt was made, which failed, of

getting Irish linens free of duty into Egypt, for the linen merchants and government would take Egyptian flax instead, and send over wheels and spinners. However, though this part failed then, it may again be revived, and a modification of Free Trade Tickets be issued by both governments to individuals as a commencement.

Mr. Peruzzi brought over a most interesting young Circassian to be put to school here, (he was about 15 years of age) and to learn to spin ; but finding it was women's work, he returned to London, and was bound to a printer. His name was Hourshed Effendi. Miss Nevill gave him a Testament in the Turkish language, which he appeared able to read.

Mr. Peruzzi wrote several letters to Miss Nevill ; and while in Ireland, informed her the Bey was so struck with the benefit likely to arise from the plan she laid down, that he had nearly determined to advise His Highness, the Pacha, *on giving the people of Egypt a Christian education, and he wished to know what were Miss Nevill's religious sentiments.* In consequence of her letters he had taken a *number of Bibles out*, and was anxious for her advice about *how a Christian Education could be given with safety in a Mahometan country.*

Miss Nevill then recommended the system of the Infant Schools, and gave Mr. Peruzzi some of the MS. Lectures she read at Temple-place, and

shewed him a magazine she had begun with that very object in view. This pleased him much, and he thought in another year matters might be so advanced, it could be published at Alexandria.

Accordingly, Miss Nevill got Mr. Wilderspin's books, and sent them to Edem Bey, with a present of a flax-wheel, and a reel; and a Letter on the Linen Manufacture—together with one of a religious nature. These were received with much thankfulness. The following are copies, and it is with feelings of gratitude and joy, Miss Nevill can add, she received from His Excellency, Edem Bey, the assurance, her plans should be adopted, Mr. Wilderspin's book translated into Arabic, and in the course of a year or two, Infant Schools, on his system, should be established all over Egypt; and concluded his letter by hoping Miss Nevill would one day see the fruit of her labours in Egypt.

PART OF A LETTER FROM MISS NEVILL, TO HIS  
EXCELLENCY, EDEM BEY.

. . . . . "I can give your Excellency every information about Flax and Spinning for each department of the Linen Manufacture, having been two years on a Flax Committee, and had to make myself acquainted with all the minutiae, having to inspect the wheels and reels, to measure out the flax, count the threads, according to the

*strike*, and regulate the spools according to the quality, before it was sent to Linen Hall market for sale.

It appears to me there may be two or *three* causes for the failures of the spinning in Egypt, which could be soon remedied ; but on which I should require distinct information, and wish to know, if it is the distaff and spindle, or the rock-wheel, like those we use, which they have in Egypt ?

Much depends on the degree of firmness—called the grist—to which the flax will draw ; and *persons who are not themselves spinners*, often lay the fault on the spinner, when it lies in the material not being *properly hackled*. The diet of the spinner should be *good and nourishing*, that the saliva may possess the proper degree of adhesion, or the work will be uneven and the yarn weak. The flax-mill *does a great* quantity of work, but of *very bad quality*. It does not wear, and melts away or rots after the linen gets a few washings. I do not think it would bear the hot sun of Egypt. The introduction of the flax mills have been the ruin of the linen manufacture of Ireland, with all its advantages. It has not the saliva, *without which*, no linen is good, and the expense is enormous. Mr. Colburne's mill, of Lisburn, cost £60,000. I would, therefore, recommend the improvements to be adopted for linen and spinning in Egypt, to be those—which you will find effec-



tual and reasonable, *if it not be against the word of the Lord*, by the Prophet Isaiah, chap. 19, v. 9., and perhaps he gave you the cotton plant to supersede the use of the flax. My advice, humanly speaking, is this—get over two or three women from the North of Ireland, and a sufficient number of wheels and reels, and a good wheelwright, to make more of them in Egypt ; also, a man who has proper hackles, of which he knows the use. Set each woman over a spinning school, and in six months you will have some hundred good spinners, who will not cost the twentieth part of a flax-mill, and the linens will be much better. Then get two good weavers of linen—one a weaver of Damask, for table linen, with the cylinder loom, and another for Diaper and Shirting, with the proper looms for setting up each kind ; and if you get these from Coleraine or Lisburn, you will soon have as good linen in Egypt as any in Ireland, which is so superior to the English, they are not fit to be compared together.”

At this time Miss Nevill received great assistance, unknown to themselves, from the opposite party, who sent her presents of materials for needlework, which, when made up, was valued at more than £50, and would be the means of opening communications between her and the Arabian tribes, bordering Idumea, in the way of merchandize. She made them up into quilts,

calico-carpet, tobacco bags, purses, and other articles, which met a ready sale in the East; and *for these materials returns public thanks to*

Mrs. Blackburn.

George Gray, Esq., Jun.

Mrs. Chamber Walker.

Miss Tew.

Miss Howard.

Miss Cramer.

Miss S. Orpen.

By these timely donations, Miss Nevill *was enabled to send the necessary presents abroad* for completion of her plans for Egypt, Idumea, and the East. The letter-cases Mrs. Walker worked with coronation braid, were sent to the Bey, and much admired, *which it may gratify her to know* were so well received.

LADY MONTEFIORE'S LETTER TO MISS NEVILL, ABOUT  
DAMASCUS JEWS, WHO WERE SO CRUELLY PER-  
SECUTED.

Park-lane, July 6th, 1840.

MADAM,—Your very kind communication was received by Sir Moses Montefiore's, who takes his departure for the East to-morrow, and requests me to say, in reply, that the sympathy you feel for our afflicted people in that part of the world, excites our deepest thankfulness and respect. The liberal offer you make of providing for some of the

children of the sufferers, which does you so great honour, cannot be too highly appreciated; and when we arrive at the scene of their miseries (for I myself am about to accompany the mission), will be remembered by us all with feelings of the sincerest gratitude.

I have the honour to be, Madam,

Yours truly,

JUDITH MONTEFIORE.

Miss Nevill then sent Dr. Burton to Liverpool, to visit the Hebrew Church, and to report to her its present state—which she could then have it in her power to prove was still, not only in existence, but in a flourishing condition, and he wrote the following letter :—

Royal Hospital, May 23d, 1839.

MY DEAR MISS NEVILL,—Shortly after I left you, the other day, I met Mr. Joel, a young Israelite, to whom I gave your address, as he is in want of employment; and he informed me he would call upon you that evening. This, it seems he has not done, or you would have mentioned it to me.

I beg to inform you of the results of my mission to Liverpool, which are so near your heart. According to your instructions, I delivered to Messrs. Akerman, Briggs, & Co., the articles you designed as a present for Mahemet Ali and Edem Bey, and which they will shortly forward to Alexandria.

But, being merely a mercantile house, they would not interfere with the introduction of any of those useful plans which you suggested, without the authority and sanction of the Egyptian government, highly as they may approve of them.

I visited the Hebrew Church in Sir Thomas's Buildings, which you were the instrument of founding, and *was highly gratified*. The service on Friday evening was in Hebrew. The books new, and in good order. Like the early Christian Churches, there is a Gentile congregation connected with the Christianized Jews. They sing the "*Veni Creator Spiritu*," to the 150th psalm, tune in *Hebrew*. The Jewish congregation is about *thirty-five*; Communicants, *sixteen*. They have the Holy Communion once a month, besides festivals.

The Rev. Mr. Joseph is minister. There is also a large Sunday School, and an *Institution* for inquiring into the state of converted Jews. Mr. Lazarus, who keeps a depository for Hebrew books, acts as clerk. His residence is in Fox-street, corner of Beau-street.

Rachel Strutt, the poor blind Jewess, to whom you allowed a pound a month, *which was stopped by those who persecuted you*, resides at No. 18, Bridport-street. She would be very badly off, were it not for Mr. Joseph. It would be better for her to remain at Liverpool, and when you can,

occasionally to send her something, instead of bringing her over.

The articles your industry has wrought, are well calculated for Egypt, and would bring a good price.

There are many other matters connected with the object for which you sent me to Liverpool, I shall communicate to you when I see you, which (God willing) shall be on Saturday evening. Meanwhile, believe me,

Most truly, yours,

NATHANIEL BURTON.

P. S. The ten commandments which you transcribed in Hebrew, *still adorn the Communion Table of the Hebrew Church*. I am happy you propose sending them back the Folio Hebrew Bible—the want of which they now feel.

It is right to mention this handsome Bible, and an English one to match it, with a prayer book also in folio, were taken out of this church by orders of Mr. C——. The English books are still in his possession, and he will not give them up to Miss Nevill, whose property they are. It is impossible to express the sorrow this matter gave her, or the difficulty she found, to get even the Hebrew Bible given back to her, which Mr. C—— at first *denied* having, and which he wanted her to *take an oath* about. His son brought it to her.

Miss Nevill then sent a box of books to the Bey, of a more elementary character than these she had sent him before, which were published by the Kildare Society; and here it must be observed, so great was the industry of various persons (of course connected with the opposite party) to go to the different booksellers in Dublin, that from their influence, few of them will sell any book to Miss Nevill, if she goes into their shop for it, although she takes out her purse and shews she has the money to pay for it. She tried one shop in Sackville street, by taking a friend with her, and leaving them to walk up and down till she was refused the book. She then sent them in for it, and was purchased at once!!!

After this, Miss Nevill used to get her friends to purchase any thing she wanted, not to be subject to the insults of the booksellers. Miss W—— and Miss T——, and Mr. H——, used to buy what she wanted, and she gave them the money for the purpose.

COPY OF A LETTER TO ABD-EL-RAHMAN ROUCHDY EFFENDI, WITH A PRESENT OF TWO VOLUMES OF WESLEY'S SERMON'S, AND THE PILGRIM'S PROGRESS, IN BLANK VERSE, MS.

SIR,—As I am sending a box of books to his Excellency Edem Bey. I cannot close it, without sending a small parcel to you, containing Wes-

ley's sermons, which, I beg you will accept, Mr. Peruzzi told me, you were *anxious to know what my religious* opinions were, and from my letters you must feel aware, the Gospel is most dear to me, and that I am a Christian at heart, and feel so much, the deep and vital importance of religion, would beg, at least before it is rejected, the tenets I hold and recommend should be carefully examined, as it would be unjust to pass an opinion on the truth or falsehood of doctrines, which have never yet been laid before you or even *rightly explained* to his Majesty the Sovereign of Egypt, or to his Excellency the Bey. In these two volumes you will find *all the doctrines I hold* laid down in the clearest manner, and beg to recommend the Bible may be read along with them, and if you find on reading them, they are *all truth*, promising peace and consolation to every state and station, might I ask the favor of your getting them translated into Arabic, and allow a chapter of the Bible and one of the sermons, to be read aloud thrice a week to the people, in such places as it may be convenient to assemble them in, and I am very sure, such reading will be greatly blessed to the hearers

His Excellency has done much for promoting literature in Egypt, and it would be a lasting monument to his name, did he establish a Christian library, as well as an historical one. Containing the best theological Protestant works, in different

languages, and to have it open for all who chose to read, it would greatly tend to spread knowledge, and give comforts to the hearts of many; and the liberality of feeling such a library would evince, would render the founder of it *beloved and respected* through all Europe.

If this idea meet your approbation and that of his Excellency, I will gladly assist in giving you the names of the best assortment of books, not one of which will set any reader astray. I contributed so many books to the library at Smyrna, I have not many left to offer as my small donation, but when I receive your answer I will send you fifty books, as a beginning with "EGYPTIAN LIBRARY," stamped on the covers.

A good selection of biography, containing the lives, opinions, and deaths of eminent Christians, both men and women, should form *part* of the collection, because it would show the reader, the fruits of what they believed in, and that "they did not follow cunningly devised fables." The library being open to the public would show every class of people there was nothing in it, that would not bear inquiry. No people like to be ignorant, except those who are afraid of knowing what the truth is, lest the truth might condemn their practice.

I should recommend *all books of controversy to be excluded*, there is quite enough to read of plain sound doctrine, good faith and practice, also



of general church history, and prophecy, to make up an excellent library, and these are works that all persons may read with advantage, and ought not to be objected to by either Copts, or Mahometans. Let each person, be allowed to choose what book they like, either for reading or translation, and no questions asked of motives or observations made on it.

If such plan is not followed up, knowledge that only puffeth up, will bring in infidelity, and you will in a few years have a *nation of Atheists*, who will soon overturn the Egyptian government. But THE FREE INDEPENDENCE OF EGYPT WILL BE SECURE, *if the doctrines and knowledge of pure Christianity are given to the people, together with the improvements and knowledge of science.*

The system of the Methodists, is what I would recommend, it being pure evangelical doctrine and preaching, its constitution can *never interfere*, with the government of any country where its principles are introduced.

I think the extensive use of opium among those who follow the doctrine of Mahomet, shew his people are not happy in their minds, for they take it to drown care, and fill their heads with airy dreams of fancied bliss. Now all they *want* to dream of is *happiness, long life, and joy*. The *Gospel alone* will give them happiness eternal, glory without end, with the comfortable assurance *of their sins being forgiven*, and *this is no dream*,

but a *sure fact*, and reality, and with it, a peace of mind, which passeth all understanding. This will indeed be for the benefit of Egypt, and in laying the matter before you, *honestly*, and *fairly*, I feel I am obeying his Excellency's commands, which you conveyed to me "*to do what I could, to enlighten the land of Egypt.*"

God did many wonders in the land of Egypt, and no human obstacle has power to check the progress of his holy word, any more than Pharaoh could hinder the progress of the Israelites going out of Egypt, or could stop the ten plagues. The impossibility of *any thing* being an obstacle to the Lord, is so beautifully expressed by one of our poets, I am sure whatever your opinions are, you will admire the diction and the sentiment

"When Egypt's King, God's chosen tribe pursued,

"In chrystal walls, the admiring waters stood,

"When thro' the desert wild, they bent their way,

"The rocks relented, and poured forth a flood,

"What limits can Almighty goodness know,

"When seas can harden, and when rocks can flow."

On hearing that his Excellency admired the poems of Milton's *Paradise Lost*," and had taken a copy of it to Egypt, I endeavoured to procure one, nearly equal to it, to be placed along with it. But finding the work was out of print, got the loan of it, with the greatest difficulty for *twelve days*, during which time, I succeeded in transcribing the whole, with the notes and illustrations, and beg

you will present it to his Excellency, as a proof of a *lady's industry* in writing. I wrote it only on one side, in the hope you would translate, and write the Arabic at the opposite side, in the Roman character. If you will undertake to do this, and send me a book at a time, I will get it printed for you, with the pages to correspond. I am going to purchase a little printing press, to do anything I can in, *myself*, that will be likely to be of use in Egypt.

I have the honour to be, &c. &c.

MARIANNE NEVILL.

P. S. Nearly all the books I send with this are *written by ladies*, which will give the Egyptian ladies a feeling of emulation, to be able *in time* to do as much ; and will shew them what educated females are capable of in this country, and there is no reason, why the Oriental women may not do the same, when possessed of equal advantage.

A list of books sent with the above two hundred and fifty copies of an alphabet book, English and Arabic, with eighteen Arabic words in Roman letters to show the system.

- 1 Vol. History of Greece.
- 1 " History of Rome.
- 1 " History of England.
- 1 " Teggs first book for children.
- 1 " Instructive hints.
- 1 " Tevolin's treasure.
- 1 " Gift to young friends.

- 1 " Walter O'Neil.
- 1 " Village school girls.
- 1 " Original stories.
- 1 " Juvenile biography.
- 1 " Simple tales.

**MODELS FOR HIS EXCELLENCY EDHEM BEY.**

- 1 " Model of an infant school gallery.
- 2 " Different kinds of jaunting cars.
- 1 " Chest of drawers.
- 2 " Kinds of tables (one with desks and forms for a school.)
- 1 " Chair, and one churn for making butter.

**A FEW HINTS ON THE INFLUENCE OF POSITION, WITH REGARD TO EDUCATION, RESPECTFULLY SUBMITTED TO HIS EXCELLENCY EDHEM BEY, MINISTER OF PUBLIC INSTRUCTION FOR EGYPT.**

It is a remarkable fact, the effect of which may be traced geographically all over the globe, in districts—that, as the people advance in intellect and civilization, they become more and more erect, and cease to sit on the ground, or on cushions. Few who have *attempted* much study have made any great progress while they were in a crouching, or cross-legged position, and even in England, a *dunce* is known at school, by having his, or her legs across. The reason is obvious, (to those who have made anatomy their study) and they are fully

aware the action of the brain is impeded, and the spine curved, chest bent in, respiration short and irregular, when the seat is anything lower than the knees; therefore the forms and chairs in schools are made to suit the age and size of children and adults. Children who are allowed to sit *too* much on the floors, are generally dull, but those whose chairs are a proper height, are quick and lively, study better, and without injury to health. It is very obvious how positions affect the handwriting; on these accounts it is respectfully submitted to the Minister of Public Instruction, the great benefit that would be afforded to the children and youth of Egypt, if chairs, forms and tables, of a proportionate height, were introduced into the schools at once, the advantage would be seen in six months in the comparative progress of a class, who sat on mats or cushions, with those who had their lessons on chairs, and wrote or read with their books and paper on a table.

It is not unlikely the young men who were educated in England, may feel some sensations they can hardly account for, and a listlessness about them, on resuming the Oriental posture, and attribute all to the *climate*, when the greater part is owing to the change of position affecting the nerves and the brain. *No European could study* in that posture, and it is hoped on this account, his Excellency will try the experiment of having a suitable number of chairs, and tables introduced

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into the schools and bye and bye, the pupils will like them so much, they will begin to manufacture them themselves; which, in itself, would introduce a *new and lucrative trade* into Egypt, which might hereafter be an important article of commerce with other Oriental nations, who would not fail to see the advantages of the plan. The models sent with this, shew the different kind of tables, for every occupation in a school, which his Excellency is requested to accept.

So experienced a military commander as his Excellency Edem Bey is, cannot have failed to observe, the difference in the *forms of the knee*, between British and Oriental soldiers, the extreme breadth of the knees of the latter, arising from the constant use of *too low a seat*, and the positions of squatting on mats on the ground prevent them being able to attain the erect military gait which distinguishes the march of a British soldier; therefore, the use of chairs and tables, in the barracks would soon cause a moral *important* improvement in the appearance during exercise of the Egyptian army, which would be practically evinced, whenever they were called into action.

MARIANNE NEVILL.

Miss Nevill shewed these letters to Judge Crampton, who very much approved of them and examined the models with attention, which are elsewhere enumerated.

LETTER FROM HIS EXCELLENCY EDHEM BEY, TO  
MISS NEVILL, ON HER PROPOSED SYSTEM OF EDU-  
CATION FOR EGYPT.

Cairo, October, 26th 1839.

MADAM,—I have just received yours of the 18th June, ult. inclosing one from Mr. Wilderspin, and the two books written by that gentleman, which he was so kind to present me, for which I am much obliged.

I can fully appreciate the value of that gentleman's talents in the promotion of such a laudable object and of the incalculable value his capabilities would be in Egypt, but not having a knowledge of the language, which is indispensable, and so difficult to acquire, it would be impossible to teach the Arabic or the English on the plan founded by him. I do therefore much regret not being able to avail myself of that gentleman's valuable services.

We have here a few intelligent young men who have been some time in England, and by the assistance of the books you have been kind enough to send, as well as those of Mr. Wilderspin's, and some I obtained while in England, I trust we shall be able to make a beginning by teaching a few on an improved plan, and by degrees extending it throughout the country which would prove a lasting benefit.

I thank you, for your kindness in sending the

spinning wheel, &c. but as we have no one here who understands using them, I am sorry we cannot at present reap the advantage desired, and with regard to the young person you would recommend to come here to teach in the schools, as well as those acquainted with weaving, spinning, &c. I am not at present able to enter into any arrangements, as His Highness the Pasha is at Alexandria, which is some distance from here, and I have not yet had an opportunity of entering into the subject and taking His Majesty's wishes thereon.

I tender you my best thanks for your sincere good wishes for Egypt, and for all your kind endeavours to promote its welfare, the benefits of which I hope ere long will be felt. Wishing you your health.

I remain, Madam, with best regards,  
Your obedient servant,  
EDHEM BEY.

LETTER OF MISS NEVILL TO H. E. EDHEM BEY, WITH  
A BOX OF BOOKS, FURNITURE, TOYS, AND IMPLE-  
MENTS OF AGRICULTURE FOR PATTERNS, TO BE  
MADE THE PROPER SIZE BY NATIVE ARTISTS IN  
EGYPT.

33, Upper Rutland-street,  
October, 26th, 1839.

SIR,—May I beg you will accept a set of models of European and Irish furniture, and farming utensils, I fitted up the cars myself, and think they



would be well calculated for Egypt, and could be drawn by mules or asses, if horses are not to be had.

I think I could get an operative printer and bookseller and caster of types to settle either at Alexandria, Cairo, or Suez, who would print books in corresponding pages of Arabic and English, so as to suit both those languages. Let me know if His Highness the Pacha would pay their passage which is all they ask. Your Excellency will see what an acquisition these gentlemen would be to Egypt, both in their medical and literary capacity, and I sincerely hope you will accept their services. They could complete the English studies of such young men as had been in England, and are *so quick at learning a language*, the Arabic will in six months be *familiar to them*.

I should think £200 a year, would be a fair remuneration, with permission to make what they can, by pupils and their profession at such places as they are employed in for the service of your Excellency, and I would *request an answer as soon* as the matter was determined. I send with this some elementary books for *very young* children, and would recommend some to be translated into Arabic, and printed in the Roman character, in the way I did the few words I knew in the alphabet book I compiled, of which I send one hundred copies for the use of the schools, and three worked samplers I did myself, one of which,

is the signature your Excellency was pleased to attach in Arabic to one of your letters. I send also a model of the gallery used in the infant school, the extent of which, is to fill up the *entire end* of the *school room*, and steps made wide enough to allow room for the *seat of one* row of children, and the *feet* of another row behind them, and so on, to the top, where the *tallest* are to *sit*, and the rest according to their size lower down, in the gradations of height, any wood will answer the purpose. I send also a model of a table and chair, to teach them to *sit in* our fashion, and do their needle work *at the table*, or it *will not be well done*, and a model of a chest of drawers to hold the pinafores and copy books, or any thing belonging to the school of working materials.

It does not require any knowledge of language to teach needle work, *spinning*, or *any thing done with the hands*, pupils may be taught all this, as they instruct the deaf and dumb by signs, and shewing carefully *how* every thing is done. If one of your Excellency's secretaries would write me out a vocabulary of Arabic words and sentences, in *common writing as plain as he* writes his letters, and put the English opposite, I would get it *printed* here, and send it over to you as soon as it was done, and this would, *at once* lay the *foundation* of my system and Mr. Wilderspin's for instruction in Egypt, and hope the suggestion will meet your approbation, because, from the few

words I could pick up from Mr. Perruzzi you will see it is *practicable, and can be well understood*.

I have a large work myself in the press, and when it is published, will have the honour of sending a copy to your Excellency.

I have the honour to be, &c. &c.

MARIANNE NEVILL.

COPY OF A LETTER FROM MR. WILDERSPIN TO MISS  
NEVILL.

Warrington, January 16th, 1841.

MADAM,—I have received your letter of the 16th instant. I feel gratified at the tenor of the communication you have had from Egypt, and am pleased that his Excellency has so graciously accepted my books.

I can establish efficient infant schools in Egypt, or any other part of the world, and teach the children of any country English, provided I have them *under* six years of age. I will undertake therefore to instruct the Egyptian infants in the elements of Music, Geography, Grammar, Geometry, Zoology, Botany, Arithmetic, &c., &c., with Spelling and Reading; and I can establish Model Schools in Grand Cairo, from which a system of education may be extended over every part of the country.

But before I lay down my plans for leaving my native country, I must have *official* communica-

tions from the Egyptian government to *myself*. Without a regular commission from under their hand, I will not risk so formidable an undertaking. You may forward this letter of mine to His Excellency, and the enclosed which is addressed to him.

I send the advertisement of my new work on National Education, which will be out in a few days, and am

Your humble servant, &c.,  
SAMUEL WILDERSPIN.

COPY OF MR. WILDERSPIN'S SECOND PROPOSITION  
TO HIS EXCELLENCY, EDEM BEY.

May it please your Excellency,—At the request of your Excellency's Dublin correspondent, Miss Nevill, I send for your inspection the following engagement :

I can establish efficient infant schools in Egypt, or any part of the world, teaching the children the elements of an English education ; and if I receive a commission from under your Excellency, I will undertake to establish efficient model schools in Grand Cairo, or any other part of Egypt.

I am, your Excellency's

Obedient humble servant,

SAMUEL WILDERSPIN.

Warrington, England, Jan. 16th, 1840.

LETTER FROM MR. G. PEBRUZZI TO MISS NEVILL.

No. 10, Upper Ebony-st., Pimlico,  
London, July 18, 1843.

MY DEAR MADAM,—I do extremely regret that circumstances over which I have had no control, should have prevented me replying to your very kind letter of the 2nd ult., as well as giving you information relative to the various and important matter contained therein.

His Excellency, Edem Bey, to whom I read your letter, desired me to return you his best thanks for your recommendation, as to his eyes. He tried it with the same results, as from the celebrated oculists he consulted while in London. The complaint had too far gone before he left Egypt.

A few days after the receipt of your letter, His Excellency quitted England for the continent, where it is more than probable he may remain for more than a year, or for such period as may be necessary to restore his sight before venturing on the trying sands of Egypt.

When I had the pleasure of visiting you some four years since, accompanied by Hourshed Effendi, I had no just idea of what Egypt really was ; but shortly after I went there, and remaining nine months in the house of His Excellency, Edem Bey, and one year in the palace of His Highness, Mahemet Ali, I was associated with all classes of the country, from the son of the Pacha of Egypt (who

was more particularly under my care) to the lowest Fellah, who cultivates the soil, and can hardly live thereby. I made myself familiar with the schools, the manufactories, and the various services useful to that country.

There is a Printing office at Boulac, a village adjoining Cairo, where many thousands of books have been printed in the Arabic language, translated from the European, amply sufficient for all the wants of that country. The type is also cast there, and the whole of the books are bound, which art was taught by the Maltese—many of whom are resident in that country.

There are also Schools of Medicine, under the direction of Europeans and of natives, who have resided in France for some years. The two private physicians of His Highness are Europeans; and there is an English doctor at Cairo, and another at Alexandria.

Architects are not necessary, as the houses of the rich are not very many, are built of stone, and in that dry country endure many years; and the poor have not much better than mud huts.

The poor have no gardens. The rich, who are mostly Turks, have introduced the mode adopted at Constantinople, principally for flowers, and the fruit suited to the climate.

At the island of Rhoda, in the Nile, opposite to Cairo, there is a garden of about seventy acres, under the direction of an Englishman. It is the

property of His Highness, Ibrahim Pacha, and to which many persons resort.

The system of Baking adopted there, is extremely simple, and in my opinion, adapted to the habits of the people.

In any plan you may consider calculated to advance the moral and social condition of that country, any information I may have in my power to give you, I will most cheerfully do. At present I know not what they may be ; but in regard to the advancement of Arts and Sciences, Egypt is progressing as fast as can reasonably be expected, considering the state of moral slavery in which their religion has placed them. However, even in that, I hope for better things.

The irrigations of the land by artificial means, is highly necessary, and the employment of power to that effect in lieu of manual labour, would be of substantial benefit to Egypt. But every thing there marches slowly.

I remain dear, Madam,

Yours very truly,

GEORGE W. PERUZZI.

ANSWER OF MISS NEVILL TO THE ABOVE.

33, Upper Rutland-street,

July 21st, 1843.

DEAR SIR,—I had the pleasure of receiving yours of the 18th instant, this morning, and feel

greatly obliged for the valuable information it contains, and at once avail myself of your kind promise, of obtaining more for me.

I am rejoiced to hear that knowledge and civilization are making such rapid advances in Egypt; and still more, that in speaking of the present religion of that country, that "you are enabled to *hope for better things.*"

I enclose you a copy of a little work of mine, called "BIBLE CHRISTIANITY," which is my Faith, and I hope you will have it translated into Arabic, and added to the collection of books in the library at Cairo. I do think, the principles in it, as well as the title, would obviate all the political objections to introducing Christianity, being none of the *actual* denominations of any religion in Europe, and would exactly meet what His Excellency, Edem Bey, proposed in one of his former letters.

. . . . .

I was quite aware of the importance of irrigation to all that sandy country, and made the agriculture of sand, without a particle of earth or manure, my study, and have invented a filter, which takes the salt out of sea-water, on such a scale, as to answer for the irrigation of a country, and to be quite fresh enough for watering a field or garden. It might cost about £20, and I have a model of it which you shall have when required.

I have succeeded in raising a variety of vegetables and corn, in sand alone, and have discovered



a compost, for a top-dressing, that on my plan will turn any tract of land in twelve months into very tolerable arable land, and really fair good earth. Mr. Nevin, late curator of the Botanic garden, highly approved of it, and I am ready to communicate the process.

Believe me, yours truly,

MARIANNE NEVILL.

In November, 1843, a cotton-manufacturer called on Miss Nevill, stating, he and ninety-three others, were going to emigrate to Australia. She represented to him the folly of so many going to one place, and suggested that one of them would try Egypt, and if he succeeded there, he could get many poor cotton-spinners employed, who are now reduced to the poor-houses. The man looked so respectable, she immediately wrote about him, after seeing his testimonials, and inserts two letters that passed between her and Mr. Peruzzi, on the subject, which shews there is a vast field open for such of our poor, distressed manufacturers as cannot get work at home; and Egypt would be a better speculation for them than Australia, or America, or even Hong-Kong. The letters require no comment.

Some time after Miss Nevill heard Mr. Maunvell's visit and application, was all got up by the opposite party, to see if they could make up new ground to prevent the supercedeas being granted

by the Lord Chancellor. However be that as it may, the publication of the correspondence will be of benefit to many, and no plea of insanity or unsoundness of mind can be proved thereby.

LETTER TO MR. PERRUZZI.

33, Upper Rutland-street,  
November 28th, 1843.

DEAR SIR,—May I request you will favour me with a letter of introduction to whoever is over the Department of the Cotton business in Egypt, in favour of Mr. Maunsell, a cotton-spinner, who wishes to settle at either Alexandria or Cairo, and will teach the spinning of cotton, grown in Egypt, in all its branches, so as to render it the same domestic manufacture there, as the linen is in the North of Ireland. This is a matter which will be so greatly the interest of the Pacha of Egypt to encourage, that I feel assured you will put it in the strongest manner; and I feel also that his Excellency, Edhem Bey, will feel gratified at my remembrance of *his wishes*, expressed to me three years ago. I hope you hear good accounts of his health, and that his sight has improved. Will you please to communicate the contents of this letter to him, wherever he may be; and if possible, send it to him, as having a wish to mention his name; and this being one of the subjects on which I would address a letter to His Highness, Mahemet Ali, I

could not, without proper introduction, address a letter to the Sovereign of Egypt, without making my intentions known through his Ambassador first.

Will you be so kind as to give me full directions and style of address ; and what presents it is the etiquette for me to send by Mr. Maunsell, to ensure him an audience of the Pacha.

May I request your reply as soon as may be convenient, as he wishes to go by the next packet.

Believe me, yours truly,

MARIANNE NEVILL.

10, Upper Ebury st., Pimlico,

December 6th, 1843.

DEAR MADAM,—Your letter of the 28th ult., came safe to hand ; and in reply, I would beg to state, that the direction of the manufactories of Egypt, is with my friend, His Excellency, Edhem Bey ; but during his absence from his post, the superintendence of them rests with his deputy, or *locum tenens*, a person who well understands the English language, and who was for some time engaged about four years ago in a very extensive cotton factory, near Manchester, improving himself in the different processes of roving, carding, &c.

There are also in this cotton factory, at Cairo, some workmen who have been located for some time at Manchester.

I know no one in Egypt to whom a letter could be of any service to Mr. Maunsell, in the absence

of His Excellency, Edhem Bey ; because, in that country no changes are allowed, without consulting the head of the Department ; and as I trust it may not be very long ere His Excellency returns to resume his duties, I would advise that this gentleman's trip be postponed for the present ; but if he persist, I will give him a letter of introduction to Abd-el-rahman Effendi, who, as I before stated, is the *locum tenens* of His Excellency. But on Mr. Maunsell requesting to put his plan into operation, the answer would be, " We must wait the return of Edhem Bey," so that Mr. Maunsell's journey would be quite abortive.

When His Excellency returns to Egypt, of which he will immediately apprize me, I will write him fully on the subject, and I trust, with some success.

I am, yours very respectfully,

GEORGE W. PERRUZZI.

Miss Nevill, 33, Upper Rutland-st.

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LETTER FROM MR. PERRUZZI TO MISS NEVILL.

10, Upper Ebury-street, Pimlico,

London, May, 30, 1843.

MADAM,—I am requested by His Excellency Edhem Bey, to acknowledge the receipt of your letter of the 15th Inst. and to thank you most

cordially for your benevolent wishes for the welfare of Egypt.

With respect to the papers and books you were kind enough to send to Egypt, His Excellency desires me to say that the books are now in the library of Cairo, and are appropriated to the use of numerous youths in the schools in that city. You are considerably deceived if you imagine that country to be altogether without education. At Cairo there is a school of several hundred youths, who are not only taught the principles of their own language but are instructed in Mathematics, History, the French language, and such other useful studies as are best adapted to the wants of the country. Many of these youths are extremely clever, and far advanced in modern science. There is also an English school at Alexandria, I myself have resided in that country for some time and can attest the truth of what I write.

With respect to the papers and letters for His Highness the Pacha of Egypt, His Excellency desires me to say that when these things reached him, it unfortunately happened that at that time Egypt was embroiled in a dispute with Turkey, in which several of the European powers participated. His Excellency was dispatched to a distant part of the country on matters relative to this, but he forwarded all your papers to His Excellency, which no doubt he received safely, but as his attention was engaged in matters of extreme moment,

it is possible either that they were laid aside, or that he could not at that time bestow that careful consideration of them necessary for their introduction into Egypt.

His Excellency is come to England solely for the benefit of his health which is not at all good, but more especially for his eyes, he has consulted the most eminent men in London, but can find but little relief. It is a complaint almost universally prevalent in that country, he occupies himself in the recovery of his health, he is advised to go to the continent, accordingly, he will leave England in a few days and will proceed to France, Germany and Italy, and it is possible that it will be a long time before he will be able to return to Egypt, there to resume his duties.

His Excellency desires to thank you for your kindness, and to express his best wishes for your health and happiness.

I have the honour to be, Madam,

Yours most respectfully,

GEORGE W. PERUZZI.

Miss Nevill, 33, Upper Rutland-st, Dublin.

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The Syrian war and *absence* of Edhem Bey from Egypt *interrupted* all correspondence for some

time, Miss Nevill was then at Purbeck Lodge near Kingstown, and there discovered and brought to perfection a system of teaching Foreign languages with English, by means of needle-work, which will educate all the children of the East from Egypt to the confines of China. She had now constant occupation in preparing the lessons.

A small lump of white *sugar* mixed with black japanned ink prevents its running on linen or any thing starched. Miss Nevill then wrote out a vocabulary both in print and writing, English and Arabic in the Roman character, and a column of the words in the Arabic, and worked them in back stitching and chain stitch, with black silk, on pink gingham, all these lessons look well, and are capable of being tied up in a cover, or a tin case, and these going from one school to another, will teach a whole population in a few months. She then drew up a set of one hundred and fifty lessons and has them worked, together with maps in the same manner, and worked representations of the animals the lessons described. Persons connected with the India House and Syria, now furnished her with correct translations of what she sent them, and did not ask any payment for the trouble. She also purchased a vocabulary of Arabic and English words, and soon found instead of it being the richest, it is one of the poorest languages in the world. For if Mr. Locke be right in assuming "*words* to be the sign of ideas," out of twelve

hundred words in the dictionary, there were but four different ideas.

300 words to signify a Lion.

500 " " " " Sword.

150 " " " " Camel's Hunch.

250 " " " " a young Girl.

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1200

and no word whatever, to express the idea of *useful*. So that if any work, was to be translated into Arabic from the English, entitled " useful knowledge"—they must adopt the English words, having *neither*, in their language, and this practice, is now become common in Egypt, and will Anglesize the Arabic, which shows the importance of natives learning English, if they wish to preserve the purity of their ancient tongue.

The next year Miss Nevill heard from Lady Montefiore, a gratifying account of the progress of female education in the East, and shows how mistaken people are, in supposing the Syrian ladies can neither read, write, nor do needle work, in fact embroidery is their forte, and far excels ours ; it is therefore unnecessary to open schools of the national description in the higher classes, as private tuition when required, is always preferred.

Miss Nevill sent her a specimen of the worked lessons, and a compliment to Sir Moses Montefiore in Hebrew all done in needle work, the following is the reply.



LETTER FROM LADY MONTEFIORE TO MISS NEVILL,

Grosvenor Gate,

10th May, 1842.

DEAR MADAM,—Sir Moses has requested me to express to you his great sense of the kind letter you addresssed to him, per favor of Doctor Madden, and as I feel no less intensely on the subject that engages your sympathy,\* I trust you will not deem any further apology requisite, but permit me at once to offer our united thanks for the *impressive expression*, “ *that you have offered up prayers for us.*”

The neat enclosure of a Hebrew and English sampler, testifies what great interest you entertain for the cultivation of education, but indeed, on our several visits to the East we observed that the people generally were well instructed in *their own literature* and principles, and only needed a protecting government, to render useful their principles of industry and activity, which are inherent in them. *I did not know one who could not read and write*, and let us hope to see the day, when these advantages, which the Almighty has so bountifully spread throughout the world, may again be concentrated in Palestine.

We beg to reiterate our cordial acknowledgements for your obliging offer of hospitality, and should we again visit Dublin, would not refuse

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\* The persecution of Jews at Damascus, and the restoration of Israel.

ourselves the pleasure of making your acquaintance. In the interim, allow me to subscribe myself,

Dear Madam, yours truly,

JUDITH MONTEFIORE.

Such a letter from so distinguished a Lady among the Jews, must be read with feelings of pleasure by every Christian, and it will doubtless be gratifying to the Lord Chancellor to see, the extreme respectability of Miss Nevill's Hebrew friends, with whom he never prohibited either intercourse or correspondence.

Other letters passed between Miss Nevill, Lady Montefiore, and R. Sim Tov, of Constantinople, and afterwards of Athens; and with a number of distinguished persons of different countries, and she has letters not only from Egypt but from Damascus, Syria, &c. &c. But the above extracts will suffice—not to be too tedious either to her friends or the public.

In 1843 Miss Nevill saw from the perusal of Rev. William Pym's Word of Warning, that the time of the second advent and personal reign of Christ was so much nearer than any one anticipated, that she felt a great wish to help to prepare the people for his coming, and after praying for directions from the Lord, she sent out a most worthy man of about sixty years of age, who had been called to preach repentance in a dream, when he was fifteen years of age, and sent him all

through Ireland to preach repentance and remission of sins through Jesus Christ, and to give moral pledges to such as would take them, on believing the Lord would soon come, and that he should not leave any town without ten persons taking the pledge, lest he should preach on any thing else.

Miss Nevill worked all the passages of Scripture on linen, in black silk, that he was to read and make use of, employing him six months in Dublin, under her own eye, and every week receiving his Report. The result was—from February, 1843, to June, 1843, he read to 1,187 persons, of whom 115 took moral pledges. She then sent him on a tour, and has reason to believe a great deal of good has been done, and many hundred people have heard the second coming of the Lord preached, who never had any idea of such a thing, and who are now repenting and forsaking sin, and waiting with joy and humble expectation for His coming. *They* look on Soult as a messenger sent before Him, that they may not perish, and be suddenly cut off for their sins, and consumed with the brightness of His coming. There will then be a little band of believers ready to greet their Lord, which it will be the joy of their hearts to present to the Lord when He shall appear, should they be on earth at that time. This little band, not even the Court of Chancery can keep from Christ; and they can no more make all these lunatics for

their faith, for believing in Christ, than a whole nation conspirators for being Repealers.

[THE UNDERNEATH IS A COPY OF THE CARDS.\*]

PLEDGE OF PURE SPEECH.

COMMAND OF GOD,—“Thou shalt not take the Name of the Lord thy God in vain ; for the Lord will not hold him guiltless, that taketh his name in vain.”

I have taken this Pledge of Pure Speech, and will pray to God to give me divine Grace to keep the door of my lips, that I may not curse and swear any more.

PLEDGE OF REPENTANCE.

Having heard the Lord will soon come on the earth, I pray to God to give me Grace to Repent me truly of my former Sins, and to lead a new and a better life for the future, and do my duty in that state of life into which it has pleased God to call me.

\* There are Pledges against Lies, and every sin ; but the above are sufficient to insert

It may be necessary to state what Miss Nevill gave Mr. Benjamin Soult, lest any one should say, "She had run out her fortune completely, in this new speculation." She gives him neither more nor less than thirty shillings a-month, and never applied to the Court for one penny of it. As Mr. Soult may probably like to publish his own journal and letters, for his own emolument, only one or two letters are here inserted, which are sufficient for the present occasion; and the names of the persons who took the Pledges being identified by several, as well as the *fact ascertained*, it cannot be considered as any stretch of imagination.

LETTERS FROM MR. SAULT.

Athlone, June 1st, 1844.

MADAM,—I had received safe your encouraging letter of the 20th, and the remittance to purchase necessary clothing, which filled me with thankfulness. I trust it will also excite me to devote my heart to greater exertions and usefulness in the work I am employed, helping to spread the knowledge of the Scriptures, and to make known the expected near approach of the coming of our Lord, and of the first resurrection. Several persons were against this doctrine, as being so soon, but not wholly deny the necessity of repentance. Some of these had talked about election, but appear unable to give a clear and true answer how they are to know it; so I gave my opinion, &c., that I

think if we have repented and believed, as the Scripture saith, by the faith of Christ, and are enabled by Grace to give evidence, not only by morality, but obedience, and an holy life, then there will be no necessity of talking and arguing on the subject.

I am sorry to acquaint you, Madam, that I was informed that Lady Campbell and family are all in England. I left with their servant your note, as perhaps I might again come this way ; however, I got to speak to a few soldiers, who have taken some Moral Pledges. Also, children, against lies.

The religious meeting-houses are very badly attended here. There were ringing of bells for prayers at the church, last Monday and Tuesday, and none attended but two ministers, and the clerk. The little Methodist and Presbyterian places of worship have small congregations. I hear that none of their preachers visit the barracks, except the Protestant clergyman, who is well paid for it.

As yet I have done so far as I had the opportunity, and do not feel inclined to stop here much longer. After I visit again those persons, and try whether they recollect and practise what I had been speaking to them about—for guilt seemingly had fastened on their minds. Many are the jibes and taunts I get ; but, poor things, they know not what they are so doing. I would greatly like a fellow-helper in this work ; it might give more satisfaction to you, Madam, and particularly so to

myself in many respects. But when the Lord is my only support, I then can want for nothing that is needful. Indeed, I want greater courage for Christ, and less diffidence and modesty in speaking and addressing strangers. Please to write soon as convenient to this town (*Post-Office*—kept till called for). I think still, that I will visit on towards Limerick and Cork, if the Lord pleases to continue my health.

I am, Madam,  
Your very humble and obedient servant,  
BENJAMIN SOULT.

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THE FOLLOWING IS AN ACCOUNT OF THE PERSONS  
VISITED, THEIR ADDRESSES, AND THOSE WHO HAD  
TAKEN A MORAL PLEDGE :—

SUMMER HILL.

|                     |              |
|---------------------|--------------|
| Widow Casey,—Pledge | John Brady,  |
| Mrs. Brereton, “    | Wm. Dowling, |
| Harriet Mullegan, “ |              |

EUFIELD.

|                        |                      |
|------------------------|----------------------|
| John Hannaraty,        | Mrs Carduff, Pledge. |
| Michael Walsh,         | Widow White,         |
| Thos. Jackson, Pledge. |                      |

CARBERRY.

|                     |              |
|---------------------|--------------|
| Mr. Murphy, Pledge. | John Delany, |
| Michael Ward, “     | Thos. White. |

## EDENDERRY.

|               |  |                          |
|---------------|--|--------------------------|
| John Lambert, |  | Widow Wetherall, pledge. |
| Mrs. Nowlan,  |  | Matthew Delany,          |

## DOWNSHIRE ROW, EDENDERRY.

|                      |  |                     |
|----------------------|--|---------------------|
| Mrs. Lynham, Pledge. |  | Wm. McEvoy,         |
| Widow Nolan, “       |  | Mrs. Hogan, Pledge. |
| Mrs. Reily,          |  | Mr. Gill,           |
| Wm. Ennis,           |  | Mrs. Horan.         |

## KILBEGGAN.

|                     |  |                |
|---------------------|--|----------------|
| Mrs. Duffy, Pledge, |  | Michael Dames, |
| Mrs. White, “       |  | Mrs. North,    |
| Jane Daly, “        |  |                |

## MOATE.

|                      |  |                    |
|----------------------|--|--------------------|
| Mr. Jameson, Pledge. |  | John Hart,         |
| John Youell, “       |  | Wm. Stokes,        |
| Wm. Fulham,          |  | Thos. Lusk,        |
| Mrs. Connaughton,    |  | Mrs. Balf, Pledge. |
| Edward Higgins,      |  | Mary Burges, “     |
| John Marea, Pledge.  |  | Widow Keegan, “    |
| Mrs. Wilson,         |  | Mrs. Greanor.      |

## ATHLONE.

## [Barrack Street.]

|                      |  |            |
|----------------------|--|------------|
| Mrs. Mangan, Pledge. |  | John Ryan. |
| Mary Tipping, “      |  |            |

## [King Street.]

|              |  |                       |
|--------------|--|-----------------------|
| John Morgan, |  | Mrs. Leonard, Pledge. |
| Peter Maher, |  | Mary Dawson. “        |



## [Connaught Street.]

|                     |  |             |
|---------------------|--|-------------|
| John Curley,        |  | Mrs. Green. |
| Anne Kelly, Pledge, |  |             |

## [Mardyke Street.]

|                    |  |                      |
|--------------------|--|----------------------|
| Mr. Allen, Pledge. |  | Matthew Kelly,       |
| Mrs. Loughlin, "   |  | Mrs. Murray, Pledge. |

## [Butler's Lane.]

|              |  |                      |
|--------------|--|----------------------|
| John Gately, |  | Mrs. Malony, Pledge. |
| Wm. Blaney,  |  | Pat. Hogens.         |

## [Irishtown.]

|                         |  |               |
|-------------------------|--|---------------|
| Maryane A. Murray, plg. |  | Robert Casey, |
| Thomas Hart,            |  | Thomas Healy, |
| John Flynn, pledge.     |  | Mrs. Smith.   |

SOLDIERS' NAMES THAT HAVE TAKEN A MORAL  
PLEDGE.

|                     |  |                         |
|---------------------|--|-------------------------|
| John Scott, pledge. |  | William Gordan, pledge. |
| Robert Atkins, "    |  | F. Satchell, "          |
| Wm. Burk, "         |  | Wm. Jones, "            |
| D. Thomas, "        |  | Jno. Cahoon, "          |
| E. Wilmer, "        |  | Thos. Dowling, "        |
| Jas. Brown, "       |  | Samuel Atkin, "         |
| Wm. Chanter, "      |  | J. Malony, "            |
| Wm. Gibbs, "        |  | Wm. Hughes, "           |
| Jno. Gorman, "      |  | James Smith, "          |
| G. Williams, "      |  | Wm. Buckley, "          |

The Cards have also came safe here.

To Miss Nevill,—

33, Upper Ratland-street.

Newry, March 28th, 1844.

MADAM,—I feel it necessary to inform you that  
I arrived in this town a few days ago, and after

much fatigue ; yet I have reason to hope it not a vain labour, as not going in my own strength ; but simply looking to God for instruction, to speak a word in season to the careless sinner, and that He would incline them to look for repentance and pardon, for the sake of the atonement. Sometimes the ungodly laugh at, revile, and oppose me ; but He who knows I am using the powers of my body and mind in his service, protects me from harm. It is difficult to get shop-keepers to listen. I have bought at times some little articles from them, in order to get an opportunity, and to tell that the hour is near when they must bid adieu to the scenes that now please them, and whether they think, or think not, Jesus their judge is coming quickly, and will have different rewards with Him. I find that every moment it requires myself to be cautious and watchful against every temptation and snare of the devil ; but the Throne of Grace is my refuge and support. I was greatly affected with a pain in the hip, which so pained me in walking that I was occasionally obliged to pay for conveyance, it being expensive beyond my means to stop long in any place of lodging. Indeed, with the greatest economy, I cannot afford to get the nourishment so needful after my travel and arrival in a town. Since I left Navan, I visited *Slane, Collon, Ardee, Dundalk* ; and here at *Newry*, I was obliged to take some rest.—And, Madam, after I do what I can among the people of this place, I hope the

Lord will enable me to proceed to Armagh, &c. With regard to the Hill of Ardee, which you wished me to visit, and collect as much information as possible about *it*, I have done so, and, indeed, with great earnestness. I sought for persons, who, from their age and long residence *there*, might be able to give some satisfactory intelligence, as you, Madam, and myself expected; but I am sorry to find that what you heard about this Hill appears untrue and groundless. I have been *there*—it is a mile and-a-half beyond the town. I was conversing with several on the subject; particularly one old man that I was directed to; also, two very aged women. Both of them told me that they were upwards of *ninety years* of age. One of these was confined to her bed, and is esteemed or considered a pious woman. I was talking with her a long time. Their account of this hill corresponds with what I was told by several persons in Ardee—"That a man, named Garret Earle, which the people there seem to me, to pronounce the name in *Irish*. However, I was informed that he was an Earl in the Co. Kildare, and was enchanted in that *Hill*; and as the story runs, that he has a valiant troop with him, and he and his men are expected to rise there, when his aid is required to fight and conquer the enemies of his country." I was also told that the gentry were seen there, meaning the fairies; but I strove to turn the subject the right way. About a quarter

of a mile from that *Hill*, there is an old church, called the jumping church (a fable), although several come (I hear) to visit both places. Close to this place lives a clergyman (Rev. Mr. Ellis); he was then from home; but I called at the school, gave a few Cards (Pledges) against *Lies*. The master's name is Nelson. He could not inform me any thing worth relating. I then proceeded, after a few days, to Dundalk. The day after I arrived in that town was Sunday; after being at church, I was taking a walk near the hospital, when the Rev. Mr. Thackery met me, and supposing me to be a stranger, he asked, would I like to see the inside of it? I thanked him, and went. He shewed every apartment in the Hospital; besides, a boy's boarding-school, whose parents are not wealthy, but pay a moderate charge. They are fitted out for respectable stations in life. I had some conversation with this clergyman, and on next day I addressed a letter to him upon the importance of the work which I am engaged at; and I left my Journal, Register, &c. I called at his house after two days. He left me a very complimentary note, and saying that he wished me well; but that he was so occupied, he could not have time to speak with me. He writes very cramped, but I mean to retain the note. I would be thankful, Madam, for any advice you may see necessary. I know it will assist further to succeed in this good and useful work among stran-

gers, if I could but keep myself decent in appearance, it would increase my courage, and otherwise I have no anxious desire about this world. Summer requires it more than winter.

I am thankful also for your humane intention in serving my son (William). I have not heard any thing of him those two months. He was then at R. Law's, Esq.

I remain, Madam,  
Your very humble and  
Obedient servant,  
BENJAMIN SOULT.

The following is an account of the places visited, and the persons who have taken Pledges of Morality and Virtuous Life :—

## SLANE.

|                           |                      |
|---------------------------|----------------------|
| Mr. Lawler, . . . pledge. | Mrs. Coogan, pledge. |
| Mrs. McDonald, “          | Widow Curtis, “      |
| John Connolly,            | Edw'd. Goodwin.      |

## COLLON.

|                         |                       |
|-------------------------|-----------------------|
| <i>(Against Lies.)</i>  | Widow Halpin, pledge. |
| R. Edgeworth, pledge.   | Mrs. Collin, “        |
| Wm. Lamb, “             | Mrs. Traynor, “       |
| Chris. Halpin, “        | Mr. and Mrs. Eak-     |
| Sam'l. Kerr, “          | ings, “               |
| Thos. Collen, “         | Mr. Patterson,        |
| Mrs. Edgeworth, pledge. | Mr. Lambert, School-  |
| Mrs. Lamb, “            | master.               |

## ARDEE.

|                         |                                 |
|-------------------------|---------------------------------|
| Ed. Eccleston, pledge.  | Widow White, pledge.            |
| Widow Dolan, “          | Widow Boland, “                 |
| John Mullen,            | Mrs. Reynolds, ( <i>Hill.</i> ) |
| Wm. Cunningham,         | pledge.                         |
| Thos. Bashford, pledge. | Widow Conra, 93 years           |
| John Hamell, “          | of age, pledge.                 |
| Edward Hickey, “        | Mr. Nelson, school-mas-         |
| Wm. Malone,             | ter—and 4 pledges               |
| Mr. Hale, “             | against lies.                   |

## DUNDALK.

## [Church Street.]

|                        |                        |
|------------------------|------------------------|
| John Rogers, pledge.   | Mr. Cooney,            |
| Mr. McKeon,            | Edw'd. Gilmer, pledge. |
| Mrs. Hanratty, pledge. | John Devlin, “         |

## [Earl Street.]

|                       |              |
|-----------------------|--------------|
| Mrs. Kearney, pledge. | Wm. Cassidy, |
| Mr. F. Hart, “        | John Lowe.   |

## [Clanbrazil Street.]

|                         |                     |
|-------------------------|---------------------|
| Mr. Bergen, . . pledge. | Mr. Parker, pledge. |
| John Murdock,           | Mrs. Reiley, “      |

## [Wellington Place.]

|                        |                     |
|------------------------|---------------------|
| Widow Shudders, pledge | Mrs. Marks, pledge. |
| Edward Johnson, “      | Wm. Horan.          |

## [Camp Street.]

|                          |                     |
|--------------------------|---------------------|
| Mrs. Harvey, . . pledge. | John Reily, pledge. |
| Widow McCann, “          | Mrs. Martin.        |

## Bridge Street.]

|                         |                     |
|-------------------------|---------------------|
| Mrs. Quinn, . . pledge. | John Dally, pledge. |
| Mrs. Traynor, “         | Edward Ginity,      |
| Widow Raverty, “        |                     |

Visited Rev. Mr. Thackery's Schools.—Gave four Pledges there : Mr. Jesop, School-master.

P. S. I hope, Madam, you will excuse in mentioning again the very great necessity of getting an answer soon, &c. I have travelled much even since I left Navan, and was delayed longer than necessary, owing to wet weather ; and I now here am obliged to do as I was *there*, for upwards of a week. I have, indeed, an arduous work before me ; and being so much obliged to look to you, Madam, not getting co-operation, it often discourages me.

I hope you have got some cheering accounts from the Rev. Mr. Pym.

B. S.

To Miss Nevill,  
33, Upper Rutland-st., Dublin.

Newry, April, 3rd, 1844.

MADAM,—It is indeed much against my will to give you this trouble : however, it may be necessary, as I got no answer to a letter I sent from this town about a week ago, in which was given an exact account of my humble labours in the Lord's service. I also described the difficulties and hindrances I met with before I arrived in this place ; besides, hardly with means for two day's support,—and being an entire stranger, no person would give me credit nor lodging, without leaving my parcel with them (except what I wanted in

the work I am employed). These circumstances leave me in the utmost distress and uneasiness of mind—especially on this day, expecting no disappointment from, considering, what you told me in a former letter—that it was on the 1st of each month, you Madam, received money. Therefore, I had reason to hope your letter, &c., would come on the 3rd of this month. I beg you will please to excuse this liberty ; and I cannot avoid requesting an answer by return of *Post*, for I am suffering in both body and mind.

Since I came here I have been doing my utmost in almost every part of this town, as I will hereafter mention.

The clergymen of the Protestant church here, are, to all appearance, a set of very haughty gentlemen, they told me that they had nothing to do with *it*, though seeing my Journal, Register, &c. The Presbyterians held a meeting here lately, and with a view of petitioning parliament respecting their privileges, as other clergymen, which they have been deprived, &c., &c. I hear the Protestant clergy and they, are like some others of the world. “They hold hard thoughts of each other ;” but our Lord plainly shews who are truly his disciples.

I am, Madam, your very humble and obedient servant,

BENJAMIN SOULT.

To Miss Nevill,—

33, Upper Rutland st., Dublin.



Dundalk, April 10th, 1844.

MADAM,—I acknowledge with thankfulness the receipt of a thirty-shilling note. Illness prevented the answer sooner. Indeed, I never had suffered, since I began to travel, so much in body ; pains, &c., arising from constantly on the foot, from place to place, and carrying a necessary parcel on my back—and which, added to it, old and hard leather shoes, which are in wear now full twelve months, and still I cannot afford to purchase others. I purposed at first going down the North, to visit, &c., at Belfast, but changed my mind in consequence of the bad reports I heard of that place ; also the country about Armagh. I must say that I dislike much the reception, and manners of the people of the North in general ; and, I think I may be more instrumental of doing good in other parts of Ireland. I, therefore, have so far returned back, and I mean to go, without much delay, on to Bellingham, Dunleer, and then into Drogheda. Afterwards, I will, please the Lord, proceed to some of the parts of *Cavan, Edenderry, Tullamore* ; and I hope to be able to get on to other places in the King's County.

Madam, with regard to your wish, of me becoming a preacher, I sincerely acknowledge that nothing on earth would so much cheer my heart ; and if I so felt the Holy Spirit of God moving and encouraging me to such a solemn, and pleasing employment, in assisting to propagate and spread

the Gospel, and the Redeemer's *love*, even to perishing sinners, however deficient in abilities, and acquired qualifications, yet I feel disposed to make *it* an earnest matter of Prayer; but, I must, from necessity, beg leave, Madam, humbly to request that you will please to help (soon as convenient) with means to get some little, decent black clothes. I have not, indeed, any wearable at present, but what are much mended and worn, after my various and long travels, during the last Winter season; and I have now no possible way of getting such, which leaves me really in a state of appearance unfit to converse and consult on that subject with Methodist preachers; or, indeed, in the present way employed. I would certainly be better received, and my reading and exhortation. I have several particulars to mention concerning Newry, which I will defer till I write next. I humbly hope you will please to direct a letter to me *soon*, with your very necessary and encouraging advice, &c.; for, indeed, I want such.

I hope to be there in less than a week's time.

I am, Madam,

Your very humble and

Obedient servant,

BENJAMIN SOULT.

To Miss Nevill,—

33, Upper Rutland-st., Dublin.

Dunshanlin, May 1st, 1844.

MADAM,—It gave me some uneasiness of mind that your letter had not arrived at Drogheda as expected. The work you wished me to set about, required much counsel and serious consideration. Besides, there were obstacles, and some privations, which I described, that lay in the way of meeting with success. Indeed, Madam, the view of such an employment has led me into a closer communion with my own heart. I hope glorious times are coming. There are several persons who do not believe in the doctrine of the near approach of the coming of the Lord, &c. They said that there are several events first to take place. I told such people, there were proofs evident, if they were inclined to observe the times ; and the Scriptures of truth declares that now is the accepted time, and the day of Salvation ; that man is a responsible creature, and in the work of Grace, God does not force, but inclines the heart to seek Him. I already informed you, Madam, that I disliked travelling down the North. The people of Newry seemed to be fond to argue and dispute ; but, as I told them, that the Bible is not for disputation, but for edification, and the way of Salvation ; and that such was nothing more than an artifice of Satan, to engage and cause contention. In other parts I visited persons I found they had more relish for what I read and spoke of ; and like the Bereans,

that did not, as the Thessalonians, persecute and ridicule.

I still find the clergymen of the Church of England not willing to assist, and difficult to speak with, being very proud; but had they piety or morality, it would not be the case. Indeed, Madam, on the whole, I go daily through much labour of body and mind. Yet, God, who seest my motives, purposes, and counts my steps, protects me from injury and sickness. I mean, with the Lord's help, to proceed from this place to *Granard, Longford, &c.* I most earnestly request that you will please to send me a letter, &c., *soon*; and whatever directions and advice, &c., as you perceive useful to me, and I will feel truly thankful.

I am, your very obedient

And humble servant,

BENJAMIN SQUILT.

To Miss Nevill,

33, Upper Rutland-st., Dublin.

The following is an account of the places visited, and of persons having taken Moral Pledges, &c., &c. :—

CASTLEBILLINGHAM.

|                   |         |                   |
|-------------------|---------|-------------------|
| Mrs. Jones, . . . | pledge. | Mr. McGill,       |
| Mr. Dowdall,      | "       | Widow Conaughy, " |
| John Ginnelly,    | "       | Wm. Brady, "      |
| John Norris,      | "       | Mrs. McKenna, "   |
| Wm. Hay,          | "       | John Doyle, "     |
| Mrs. Graham,      | "       | John Burke, "     |

The Syrian war being now over, His Excellency, Edhem Bay again visited London, and the correspondence between him and Miss Nevill was at once resumed.

The success of her plans was quite equal to her expectations. The letters to the Pacha are not inserted, as it would be against all diplomatic rule to print letters while the negotiations were pending. From reading in Guzloff's China, that sixty thousand female infants were every year exposed for death by the Chinese, Miss Nevill (now that China was open to missionaries) felt a great desire something should be done to save the souls of these poor little ones, and collected forty thousand Christian-names of men and women in a book, all numbered and different ; these she worked on tape with black silk, and making them up in bundles of one hundred in each, sent them by a fair opportunity to China, to be given to the missionaries, who can employ a Christian person to give the right of baptism to such infants as are thrown alive into the pits which are dug outside the towns for that purpose. On giving each child the name, worked on the tape, Miss Nevill desired it should be tied round the child's arm, as " a witness, it was then rendered a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven."

" They died, for Adam sinned ;  
But live, for Jesus died."

This is a present, fit for the acceptance of the Lord of Hosts at his coming. Arrangements have been completed for sending out as many, as can be worked every three months, when accounts will be received of their use. If any person should suppose Miss Nevill sent them by some adventurer, or wandering Lascar, who might have visited Dublin, she begs leave to remove any such report, which may or was raised, and considers it quite sufficient to state, she confided the names to the care of the amiable lady of the Right Honorable the Attorney General of Hong Kong.

Amid all Miss Nevill's troubles since the Commission, she had the comfort of feeling the kind unremitting and affectionate attention of her maid Mrs. Hogan, and her niece Maria Fraser kept her alive, and supported her spirits and partly proved that truth will always stand, and be blessed of the Lord, thirty-four years of kindness can never be forgotten under such trying circumstances, and God will reward her hereafter. The poor things suffering's under a dislocation of the hip were dreadful, but I thank God she can now go about a little, and in time may be restored, Miss Nevill's enemies were hers also, but their evil words were from envy and blew off as the chaff before the wind, Miss Nevill took her brother's orphans Joseph and Margaret, into the house, who are the best children of all she adopted, and these faithful branches of her household, will be

the prop of her old age. Some more letters now passed between Miss Nevill and the authorities of Egypt, who appeared desirous of more information about her new discovery of *cultivating sand*, without a particle of earth or manure. Believing without ocular demonstration such a project, and its application to the sands of Africa and Arabia, would at once excite ridicule and distrust, and perhaps injure her with the Court of Chancery. Miss Nevill tried an experiment here, with the most complete success, in a box filled with sand, in which she planted peas, beans, canary grass, mustard, cress, barley, wheat, and kidney-beans. These together with five almonds in shells she planted in February, 1844, and they grew so luxuriantly she exhibited them at the Horticultural Society's Exhibition held at the Rotunda in May, and there appeared an elaborate account of them in some of the Newspapers. Miss Nevill had communicated several discoveries in gardening, to the Practical Gardeners' Society, for Mutual Instruction, and several called on her to see the plants, and inquire the method of rearing them. They requested her to become a member, which she did, on their agreeing to accept her knowledge instead of her subscription, as she could not subscribe to a public body without the consent of the court. This was agreed to, and Miss Nevill furnished their secretary with some original and useful information once a week, and received some letters

from Mr. Duff, which shew how highly her discoveries have been valued.

January, 26th, 1844.

MADAM,—The Gardeners' and Stewards' Society desire me respectfully to acknowledge the receipt of your communication, relative to the vegetation of plants on sand without the aid of manure, and to say you have fully established the fact, by the experiment you have made.

Your obedient servant,

GEORGE DUFF, *Secretary.*

To Miss Nevill,

33, Upper Rutland-street,

February, 17th, 1844.

MADAM,—I beg most respectfully to inform you that the Fig you were so kind as to forward to us, is properly planted, and we will report progress. Mr. Owen is engaged for the County Clare, as a first rate Agriculturist, and cannot have the honour of waiting on you, but Mr. Conway will on Monday.

Your obedient servant,

GEORGE DUFF.

To Miss Nevill

MADAM,—We are favored with your letter and communication of the 7th, and in reply beg to say they will be left before the committee next night



of meeting, as also your becoming an honorary member of the society, which I am sure will do them much honour, and shall be most happy at any time in receiving any communication which you may think proper to send us.

Your humble servant,

GEORGE DUFF, *Secretary.*

To Miss Nevill.

10th, February, 1844.

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33, Upper Rutland-street,

January, 27th, 1844.

SIR,—I had the pleasure of receiving your letter, this morning saying the Gardeners' and Stewards' Society were satisfied with the result of my experiment on sand cultivation, and I beg you will accept specimens of peas, beans, and canary grass, and water them twice a day with tepid water, keeping them in the temperature of fifty *degrees*, and exhibit them in May. I wish much you would call on me, and see some further experiments, I have discovered a method of making artificial bog earth, and am in the course of finding out substitutes for nearly every thing that will render it practicable to cultivate large tracts of sand—and to fix moveable or shifting banks from becoming sand drifts. This I would request some good gardener would give his mind to, and I will give every information in my power. It only requires

a very little co-operation to render the produce of the earth *an hundred fold what* it now is.

I am, &c. &c.

MARIANNE NEVILL.

P. S. I enclose a slip of calico which is the *present* height of my best bean grown 16th December, 1843, and wish gardeners would call and see it, and make their *own report* of the progress. Will you tell them to come.

Mr. Duff,

41, Westmoreland-street.

This was not all, Miss Nevill now tried the very reverse, in another experiment, and succeeded in rearing a fine crop of oats, on a flannel sieve, placed over a tub of water, and likewise sallad, which one of the gardeners cut, and carried to the head gardener, of the Vice Regal Establishment. Unfortunately the oats were so very sweet, the cattle eat them down, and the delinquent being caught in the fact, was dismissed, which accident, prevented that tub and a beautiful model, for rendering it practicable to cultivate a lake, in that system, from being exhibited at the Rotunda.

The Almond trees are more than a foot high, and in due time, Miss Nevill will be able to *pickle* some of the *French beans*, that have come to perfection, and will have them kept as a curiosity, and proof of the fact *of the success* of the sand cultivation.

On Mr. Sugden obtaining leave from the present Lord Chancellor, Sir Edward Sugden, for the certificates necessary for moving for a supercedeas, he desired her, in presence of her solicitor, Mr. Stirling, to get one joint certificate, signed by five or six medical men—independent ones; four of which might be signed by those who gave the joint certificate; and that the Lord Chancellor would send an order to Sir Philip Crampton, and Dr. Cusack, to see and examine her on the part of the Court.

She now sought Christian doctors, who believed in revealed religion. Mr. Sugden having told her, if the certificates of Sir Philip Crampton and Dr. Cusack were unfavorable, she was entitled to ask for an umpire, and as a favor might get half the certificates from her own doctors first, and the rest after the visits of those sent by the Lord Chancellor. Shortly after, a strange rumour reached Miss Nevill, that her certificates were intended to be suppressed, and that his Lordship would not receive them, which subsequent events proved to be true.

THREE EXAMINATIONS OF MISS NEVILL, BY SIR  
PHILIP CRAMPTON, BY COMMAND OF THE LORD  
CHANCELLOR.

*First day.*—Sir Philip Crampton came in saying he had just been reading my account of the Irish rebellion 1798, wondered at my memory, said he did not know what object the Lord Chancellor had in sending him, I said Doctor Cusack had informed me of the hour he would call, and my attorney had by my desire waited on him with his lordships order signed by W. O'Leary, he then seemed to recollect a little and desired me to tell him what was against me, I said the order stated he was to be informed of the matter but not to go back beyond the date of the finding in 1835, and he had only to judge what the state of my mind was now. He then went again to the Irish rebellion, and I gave him some unpublished anecdotes of how the union was obtained,\* and the innocent tool I was made on the occasion, I then shewed him the black list of each, he asked if I could get a few copies for him which I promised to do, he found his uncles name in it. He then asked if I kept my accounts, I said I did, and shewed him the book which he hardly looked at, he then went away.

*Second day.*—He looked more into the accounts, but still pretended ignorance of the object I had in view, or rather the Lord Chancellor,

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\* This curious fact is not even known to Mr. O'Connell. The information will be given, if applied for.

wanted to draw me into legal affairs, but I said these were matters that belonged to the court of Chancery, and had nothing to do with the inquiry as to my state of mind.

He asked did I continue my Foreign correspondence I said I did, he then said and did *you dare* write abroad since the Commission, I then told him I had the permission of the late Lord Chancellor, who said the more letters I wrote and received the better, and I had his leave to write to the Great Mogul. He then said did you give any money to Jews since the Commission, I said I had given one shilling last February, to a poor Jew who was starving and he might have done the same himself. Poohpooh, said he, that's nothing. Do you want to go to Jerusalem, I said no, I never entertained any such idea, or even would, in fact I never took any particular interest in the present state of the holy city. He then asked several questions so rapidly about former proceedings, I did not reply to any of them, but reminded him I had attended to his wish to get four copies of the black list, he seemed to forget all about it, and said he did not want it at all. But you said, you did, said I, and I had to send to a *repealer* to get them for you. He then asked what were my religious opinions now, I replied the same as they were twenty years before they had been impugned, that I would tell no lies about them for any body, and thought in a free country every person had a right to the exercise,

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not only of their religion, but to act up to it. He then went away, before which, I asked if he had any fault to find with me, he said not. In this, there appeared an agreement of opinion. Q. E. D. asked how much a year I gave to the Jews on an average, I said one year with another, at no time, it exceeded the average of £85 a year, and he probably spent more himself on his horses or his dogs than that. Have you got any M. S. of your writing in the house, he desired to have one, so I gave him the lines I wrote on my birth day. He asked for a M. S. copy of my trial, I replied it was in the hands of my counsel, and he could not have it.

*Third day.*—Sir P. Crampton called at five o'clock, looked at Rabbi Hershall's portrait, in writing, the meaning of which I explained. He then sat down and desired Miss Nevill to tell him all she had been doing since the Commission. I then mentioned having renewed the Foreign correspondence with the permission of the late lord chancellor, what were you doing now said he, indeed I was just eating my dinner, when you came but had done. That's not what I want said Sir P. Crampton, I then said I had little opportunity, but did what I could, was not in debt, I offered to read every thing that passed since the Commission, and disclaimed any idea of concealment which I saw he imagined I might have, he desired me to write out, and send him what I alluded to, of the

hardships and illegal treatment I had met with, I asked if I would be allowed to read it *myself* to the *Lord Chancellor*; he seemed to think, I might, and promised to get me an interview, wished to hear how much I would spend if I had my property, on my religious projects and how far I wished to preserve them at present, and to write a proposition to that effect, which he would lay before the Lord Chancellor, to write a separate letter to himself, on what I had done since the Commission, I told him he should have it all the ensuing evening; this I saw he *considered impossible*, and *determined* to keep my promise, notwithstanding the influenza. He asked about the charges against me, I mentioned "witchcraft" as one, this he treated as ridiculous, on which, I quoted Sir Walter Scott's *Demonology*, and said the act was *not* repealed in Ireland, said, Doctor Orpen was the person told me of it, he would be referred to, he asked what restrictions I had at present, said I could not pay a visit, or go beyond six or seven miles from Dublin, or to shop, the shopkeepers not choosing to give me what I wanted, and my health required not only change of air, but difference of climate, he seemed altogether much more like himself, on this day, and had not the hurried manner, which on the previous visit, prevented my being able to satisfy him, as I could not answer twenty questions all at once, and only replied to one at a time, he was kind and censi-

derate, and I trust saw little into the object of the charge against me. I wrote accordingly, and as far as I could, executed to the letter, his directions, and trust the Lord Chancellor will see where only truth is told, there is nothing to be concealed through fear.

The examination by Doctor Cusack was so nearly alike the above, it would be tautology to repeat it.

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COPY OF THE JOINT CERTIFICATE OF SIX PROFESSIONAL GENTLEMEN, RESPECTING MISS NEVILL'S SANITY AND CAPABILITY OF MANAGING HER OWN AFFAIRS.

33, Upper Rutland-st., June 23, 1843.

We have this day visited Miss Nevill, and after conversing with her on a variety of subjects for a considerable time, we are unable to detect any proof of insanity.

We have looked at her accounts, which appear to be kept with correctness. We are therefore of opinion, so far as these opportunities have enabled us to judge, that she is quite capable of managing her own affairs.

ROBERT ADAMS,  
CHARLES BENSON,  
CHRISTOPHER ASKEN,  
AULEY BANNON,  
J. HENRY,  
PATRICK WALSH.



*Copy of Dr. Walsh's Certificate.*

I have been acquainted with Miss Nevill for twenty-six years, or thereabouts, during which period I have frequently attended her professionally. I was consulted as to the state of her mind previous to the Commission of Lunacy in the year 1837, and upon the trial in the Queen's Bench recorded my opinion that she was then in a state of mind adequate to the management of her own affairs.

I have this day visited Miss Nevill, and after some conversation with her upon various subjects, I do not find any cause sufficient to alter my opinion given upon that occasion.

PATRICK WALSH,  
M. R. C. Surgeons, London, Medical Superintendant of Naas Gao', Naas Fever Hospital, &c.

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*Copy of a Certificate from Surgeon Henry, attending Physician on Miss Nevill, for the last four years.*

47, Summer-hill, July 4th, 1843.

I have been the general Medical attendant of Miss Nevill for some years, consequently had frequent opportunities of seeing her, and conversing with her, the result of which is, that I have no he-

sitation in asserting she is in my opinion one of the most talented and best informed ladies I have ever been acquainted with. I have also had many opportunities of observing how she transacted the ordinary domestic business of life ; and the settlement and arrangement of money matters, which she did with the greatest correctness and precision ; therefore, I cannot comprehend why she is not competent to manage her own affairs.

J. HENRY,

Surgeon and Apothecary.

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*Copy of Dr. Benson's Certificate.*

I have this day visited Miss Nevill, and after conversing with her on a variety of subjects for fifteen or twenty minutes, I am unable to perceive any symptom of insanity. I have looked at her accounts, which appear to be kept with correctness. I therefore am constrained to entertain the opinion which I expressed on a former occasion, that she was quite capable of managing her own affairs.

CHARLES BENSON, M. D.

June 19th, 1843.

*Copy of Dr. Bannon's Certificate.*

8, Mountjoy Square, South.

June 15th, 1843.

Having been requested by Mr. Hamilton, to visit Miss Marianne Nevill, of 33, Upper Rutland-street, with a view to ascertain the state of that of that lady's mental faculties, I had on this day an interview of considerable length with her.

I have no hesitation in declaring that I believe Miss Nevill to be of perfectly sound mind. Her answers to my questions on various subjects evinced not only a cultivated understanding, but also a remarkable degree of good sense and acumen.

At Miss Nevill's request I looked over her household account book ; in the keeping of which I observed a close attention to regularity and economy.

AWLY BANNON, *Surgeon.**Copy of Dr. Stephen's Certificate.*

At the request of Mr. Hamilton, I this day visited Miss Nevill at her house in Rutland-street, and having conversed with her for a considerable time, upon various subjects, both literary, and in reference to business, she expressed herself with

such clearness and precision that I have no hesitation in stating, that I consider her of sound mind, and as far as I am able to judge, fully competent to manage her own affairs.

RICHARD STEPHENS, M. D.,  
10, Drumcondra Hill.

June 28th, 1843.

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*Copy of Dr. Brady's Certificate.*

29th June, 1843.

I have visited Miss Marianne Nevill, 33, Rutland-street, and have no hesitation in certifying that I seldom met a lady more generally informed on most subjects, her business accounts have been arranged with the greatest precision and regularity, as well as her manuscript copies on various subjects; her conversation is quick and perceptive, and in the two hours' conversation that I had with her she displayed anything but evidence of insanity, at the same time that I look upon her general bodily health to be suffering from causes over which I can exert no control.

D. F. BRADY, M D.,  
North Frederick-street.

*Copy of Surgeon Bolland's Certificate.*

June 29th, 1843.

I have visited Miss Marianne Nevill this day, at the request of Mr. Hamilton, and after a very lengthened conversation certify that I cannot detect the slightest trace of insanity in either her manner or conversation, and I have scarcely ever seen a lady evince greater acuteness. I consider her fully capable of attending to the ordinary affairs and pecuniary transactions of life. Her method and system of keeping accounts evince an extraordinary steadiness of mind, and such as is quite inconsistent with imbecility or aberration of intellect.

EDWARD RICHARD BOLLAND,  
M. R. C. S. I., &c., &c.

*Copy of Dr. Asken's Certificate.*

I visited Miss Marianne Nevill, of Rutland-street, this day, and conversed with her on various subjects of literature and general interest, as well as on her own personal affairs. From the interview I had with her, I can have no hesitation in stating that she appears to me to be a lady of a

well-regulated mind, and quite capable of managing her own property.

CHRISTOPHER ASKEN, M.D.,  
28, Upper Gloucester-st.

June 17, 1843.

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*Copy of Mr. Herron's Certificate.*

6, Lower Sackville-street,  
15th June, 1843.

I certify that I have occasionally attended Miss Marianne Nevill for the last twelve years, during which period I had very frequent conversations with her. I have not the least hesitation in saying that Miss Nevill is perfectly competent to conduct her own affairs. I know that she has a disposition to be generally charitable.

WILLIAM B. HERRON,  
National Medical Hall.

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COPY OF THE FORMER CERTIFICATES WHICH WERE  
SUPPRESSED AT THE TIME OF THE TRIAL IN JANUARY, 1838.

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*Certificate of Dr. Walsh, dated 29th Oct., 1837.*

I have been acquainted with Miss Nevill for

more than twenty years, as her medical attendant. For a portion of that time I had frequent opportunities of seeing her and conversing with her on various subjects, both in private and in society.

Since her removal from Furnace to Dublin I have seen her occasionally. I always considered her a person of superior talent and benevolence.

I never observed any thing in her conduct or conversation which could have for a moment led me to consider her insane.

I have been lately called upon to visit her for the purpose of ascertaining the present state of her mind, and saw her on the 18th and 24th instants.

I conversed with her on many subjects; on every one of which she appeared to me to be perfectly clear and rational—referring to persons, time, and place, with such accuracy, as to convince me that her mind is perfect master of its functions. I also inspected a book containing her household accounts in her own hand-writing, which seemed to have been correctly kept, and displayed singular judgment and economy in its details.

The result of my observation is, that Miss Nevill is at present of sound mind, and capable of managing her own affairs, in my opinion.

P. WALSH, M.R.C.S.,

Medical Inspector of Naas Gaol,  
Fever Hospital, &c.

*Copy of the Certificate of Dr. Orpen, dated 1st  
November, 1837.*

I hereby certify that I have known Miss Marianne Nevill for upwards of twenty-one years, and have occasionally visited, conversed, and corresponded with her during that period. Within the last month (October) I have visited her seven times, and remained during different periods of one and three quarters, two, three, and four hours, at different times of the day, between half past eleven o'clock, A.M., and nine, P.M., on the following days—18th, 20th, 22nd, 24th, 25th, 27th, and 31st, (in all seventeen hours,) in incessant conversation, questioning and cross-questioning her on all sorts of subjects, ordinary and literary, professional and scientific, prophetic and religious; and it is my belief that she is perfectly competent to manage her own affairs with good sense and sound judgment, and that she is not deranged or insane at all.

I have conversed with her extensively too on those subjects upon which it has been asserted that she is insane, and do not find that she has any ideas of any moment as to those subjects different from those which I have met in standard works on those subjects, upon which many of the most eminent and soundest thinkers have differed materially and failed to convince their readers, without even being suspected of insanity.



As Miss Nevill has, to my knowledge, held in all material points the same sentiments, and prosecuted the same benevolent plans abroad and at home for these twenty-one years past, any argument that is said to prove her deranged for two or three years past must do the same as to all previous years within that period.

CHARLES HERBERT EDWARD ORPEN, M.D.,  
Member of the Royal Colleges of Surgeons  
of Ireland and of London, &c.  
November 1, 1837.

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*Certificate of Charles Benson, M.D., dated 6th  
September, 1837.*

September 6, 1837.

Having visited Miss M. Nevill, of 33, Upper Rutland-street, on three several occasions,, viz.: the 31st August, and the 1st and 4th September, 1837, with a view to ascertain the state of her mind, I hereby certify that I believe her to be of sound mind, and that in my opinion she does not labour under any form of insanity.

CHARLES BENSON,  
P. P. of Physic, R. C. of S. I.

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Surgeon Charles H. E. Orpen, who has known Miss Nevill for six and twenty years, expresses

himself thus in answer to Mr. Hamilton's inquiry :—

“ As to derangement, I neither do believe, nor ever did believe, that she was deranged, and I have always said the same in all companies ; I believe she is just as capable of managing her own affairs as you or I am. She has some peculiar ideas about prophecy with which I do not agree, but I know many others who have much more fanciful ideas.”

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*Questions put by the Medical Gentlemen who signed the joint Certificate.*

After each had gone over all the previous ground to see if I would give the same answers, in substance, to them together, as I did when separate, Dr. Adams asked what was the difference between a vision and a dream? I asked would he be satisfied with what the Prophet Daniel said on that point? he said he would; and I handed him the Bible, and requested him to read aloud the 1st verse of the 7th chapter of Daniel; and where in the 2nd, 7th, 13th, and 15th verses, a dream is called a night vision, he read the verse, “ In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters.” He asked what were my

private opinions? I said, am I wiser than Daniel. "The question which the king hath demanded, cannot the astrologers, the magicians, the sooth-sayers, shew unto the king." Surgeon Bannon smiled when I gave that answer. Dr. Asken then asked would I stand to what I had written in the first part of my memoir? I said I would; he asked me how I expected my arm to be restored? I replied according to God's own good pleasure; that was sufficient. Dr. Adams asked if I could speak Welsh? I told him I knew a few words of that language, from living there when a child; and I believe a few words might have stuck to me since, but I did not consider that as knowing the language. Dr. Benson asked me what "Cwrw" was? I said, Welsh ale. Dr. Asken asked me to repeat some sentence. I replied the only one I could then recollect was, "have you got any Rabbits to sell," and repeated it in Welsh, but cannot insert it, not knowing how to spell it—they laughed at the uncouth sounds. I was then asked did I ever give money to Roman Catholics? I said I did; and for some time supported a poor priest who was under persecution. My religious opinions being then called in question, I appealed to the Bible as my sole guide in faith and practice; and showed my little work on Bible Christianity. On being called up again found Surgeon Henry speaking very warmly, and saying—that opinions of religious faith had not any thing to do with

soundness or unsoundness of mind; or all who differed from each other might be made monomania. I was then asked, if I had a large sum of money, what would I do with it? I said, I would lay it out properly, and to the best advantage.

The Bridgwater Treatise by Dr. Boyat was again touched on, and I remarked the apparent analogy between the Ganlion and the knots of wood in trees. Reminded Dr. Adams he forgot to hear me my French and Italian lessons. He told me he was satisfied, I pronounced it so well. Dr. Benson wished me to enter at large about my arm, &c.; but I reminded him he had satisfied himself on this point in 1837, and pinched it to the very bone, and on bruising it he gave his certificate, and it was the same now as then.

“ July 6, 1843.

“ At Miss Nevill's request I have heard this document read by her, and state that it is a correct statement of what passed during the interview which I, with five other medical gentlemen, had with her on 23rd of June, last. I do not at this moment recollect that passage about supporting of a Roman Catholic priest, but it is very possible that this might have escaped my attention at the time.

“ A. BANNON.”

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" July, 1843.

" This statement of what passed is quite correct.

" J. HENRY."

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*Letter from Dr. Adams.*

" 11, Great Denmark-street,

" July 11, 1843.

" MY DEAR MADAM,

" The paper you sent me is very incomplete, and I cannot sign it as my assent to its giving a complete account of my examination of you, on two days. The knowledge you exhibited of the structure of the eye, &c. did, I confess, surprise me, and I asked questions about languages, as I had been informed that you erroneously supposed yourself *gifted* with a knowledge of various languages. I found however, that you had not, according to my judgment, formed an erroneous estimate of your knowledge of the only language we found it convenient to touch upon. I have but little doubt but that I might be able to make out the examination (queries and answers) with your help and (standing corrected) by the many witnesses present, particularly on the last day, but this would be attended with much useless labour and writing, as the examination occupied two hours at least; but I shall repeat to any one, '*viva voce*,'

what passed, and shall be always ready to confess the inferiority of the examiner's knowledge, as exhibited by many of the clever replies to his queries.

" I am, dear Madam,

" Yours, very truly,

" ROBERT ADAMS."

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*Examination of Miss Nevill by Dr. Adams.*

Dr. Adams asked if I was aware of the cause of his visit, said I had received the Lord Chancellor's orders and permission to get certificates, and that Surgeon Henry had requested him to visit me, to ascertain the present state of my mind. He then asked what books I generally read. I said any that friends were kind enough to lend me, and how that since the Commission I could not get books to buy, from the opposite party leading the book-sellers to imagine they would themselves be under the Court, if they attended to my order—showed the volume of the Bridgwater Treatises Surgeon Bannon had lent me, and that he thought me capable of understanding them. Dr. Adams then selected a diagram of the eye, and hiding all the printing, asked me to explain it, which I did, remarking in what particulars it differed from an engraving in Stack's Optics. He then asked me what was the form of the crystalline humour of the

eye, a double convex lens. He then asked me what was the nearest imitation of it, I said the achromatic glass, with water in the middle, invented first by Mr. Dollard. He said *Surgeon Dollard*. I said I did not know who he was, but took it from the edition of Stack's Optics I had read in 1814. He said that was what he read in College, there might be improvements since. He then turned up and down to the Bridgwater Treatise I had hardly time to read, but still, *while he kept to the plates*, I answered right. He then asked what languages I knew. I named French and stopped. Seeing he perceived me pause, I said I can speak it as well as English, and began to say a few sentences, and, if he would take it up, I would continue the conversation in that language. This *he declined*, but said he would bring a French book to examine me in against the next time he saw me. I said I could read the Italian Testament, of which I had one; this satisfied him. He asked had I the use of my arm. I said not, and offered to let him examine it. He then asked to see what I had at any time given to the Jews, which I showed him.

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*Letter from Doctor Bannon.*

“ Mountjoy-square,

“ July 6, 1843.

“ Doctor Bannon presents his compliments to Miss Nevill, and begs to acknowledge her note

and essay, which latter he shall have much pleasure in reading.

“ Dr. Bannon will be happy to comply with Miss Nevill's request that he should look over his certificate, and correct it, if necessary, and shall call on her for that purpose at four o'clock this day.”

*Examination of Miss Nevill by Dr. Bannon.*

After the usual observations on the weather, he asked if I visited the Zoological Gardens. This introduced Natural History, in which I mentioned facts recently discovered in regard to the food of the chameleon and land tortoise, and expressed my fear that the animals were half starved, from the ignorance of their natural food. Conversed then on works of science and the Bridgwater Treatises; Surgeon Bannon lent me a volume. Then conversed on drawing, the fine arts, &c., after which he went to the subject of the Commission, which, in a few words was explained, and he saw that I was not in debt, but able to take care of my own affairs. The subjects of the day were talked of, and the topics of the newspapers. Asked what books I had read; on naming some, he asked questions out of them, and seemed satisfied with my answers. Seemed to think I had done nothing but what any person not persecuted for property might do on religious grounds. Asked what parts



of Scripture were my favourites. Said the Gospels. Wondered I did not say St. Paul or the prophets. Asked what church I went to. Asked if swindlers had not got money from me, and if others had been deceived by them. Asked who had deceived me the most. I said the bishops who recommended them, and remarked—but all that was outside the period of the finding of the jury.

The second day Surgeon Bannon found me drawing, and as I was using sepia, the conversation turned on the preparation of that paint from the gall of the cuttle-fish, which was entered on at length. He then found that I had some knowledge of medical science, and he asked me a few questions to see what I knew.

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“ Miss Nevill having read the above for me, I find that it is a correct statement as to what passed at the interview I had with her.

“ A. BANNON.”

*Examination of Miss Nevill by Dr. Stephens.*

After a most polite breaking of the delicate subject he came to inquire upon, at the request of his friend Mr. Hamilton, Dr. Stephens spoke of his having given his opinion in reference to three ladies, as lunatics, one of whom he was then en-

gaged about, who was to be placed under the Court of Chancery, and that her papers were before the Lord Chancellor; the others were in lunatic asylums; and that the Lord Chancellor had gone to visit one of them at Dr. Duncan's, which circumstance led to the ridiculous story of his being detained in a mad-house. Instead of being intimidated at his saying this, it gave me confidence in him.

His first question was on accounts, and he made me correct a trifling error in a sum *not added up* by myself, which I at once saw ought to have been subtraction instead of addition, and he put his initials to show the immediate correction I had given it. He spoke of various subjects, and of Lady Harberton's schools and system, to which I gave my reasons for objecting. He tried me on different points of argument, on various subjects, and seemed struck with an observation on the defects of Henson's air carriage, and what I thought would remedy it, which he made me repeat twice, to see if I *misapplied* any of the technical terms I was obliged to make use of. The subject then turned on machinery and structure of birds, and I made one mistake in naming the air-cells used in flying.

He spoke much on matters connected with the Commission, and seemed surprised how any one who conversed with me could consider me of unsound mind! I told him how I employed my time—

in reading, writing, drawing, working, and occasionally in singing—and the kind of education I had got; and my wish the talents God had given me might be *fairly tried*, and *not* such as I did *not possess*. He asked, on his third visit, could I lecture extempore on chemistry or botany. I said, perhaps I might for ten minutes, but it would be hardly fair to ask me to do the latter, as I had a small work on botany which I was in daily expectation of Dr. Litton revising for me. Showed him the lectures I had written on nursetending, which not having blot, scratch, or erasure in, surprised him much. He then asked did I know Hebrew, on which I showed the manuscript of the Liturgy in Hebrew; done under Mr. Alexander's eye, now Bishop of Jerusalem. He also asked did I ever say I would go to Jerusalem. I said I never did, and wondered much at *so many* asking about the *same thing*. Said I would converse with him on *the whole range of polite literature*. He asked how I would lay out the large sum now due to me from Mr. Cornwall's administration. I said a part of it ought to be laid out in establishing something in Wexford, to benefit and employ the poor, so as to make up for *twenty-three years' neglect of them*; and said a delft manufacture might be set up at once, as the mud of the slab taken in from the sea, is fit for that purpose. This led to the description of the optical machine I wanted to get made; I get endless patterns applicable to such purpose.

But would you involve yourself in such a speculation, asked Dr. S. No, I replied, I would only let a suitable building, already on the spot, and out of lease, to some Sheffield manufacturer, on condition of a moderate share in the profits, and to employ *only Wexford people, and then there could be no risk.*

He then asked about my orphan protegees, and I introduced such as were in the house, with whose appearance he seemed pleased. Five came up on sending for them.

"The accuracy of the above was certified by signature of Dr. Stephens, who, in an accompanying note says, 'the remarkable accuracy of which surprised me not a little, considering the peculiar circumstances under which that examination took place, and the feelings with which you must have been affected on the occasion.'

"Attested by

"R. STEPHENS."

*Letter from Dr. Brady.*

"North Frederick-street,

"8th July, 1843.

"MY DEAR MADAM,

"In reply to your favour, I return you the memorandum of conversation attested. I am glad to hear that Sir P. Crampton has been to

visit you. May I hope that tardy justice is at long last about to make restitution, and, believe me, in any way that my feeble aid can be useful 'tis at your command.

"May I hope to have the pleasure of making you a visit either this day, or to-morrow, and believe me, very dear Madam,

" With respect,

" Yours sincerely,

"D. F. BRADY."

"Miss Nevill."

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*Examination of Miss Nevill by Dr. Brady.*

Mr. Hamilton having introduced him, he began to speak on general topics, which only required an assent, and then was requested to touch on the points required, as a test of soundness of mind. He asked did I read novels? I said no; not having seen one for years; and how I was situated about books—that science and polite literature were my favourite studies. He wondered at seeing the Bridgwater Treatise with me, and touched on part of it; but I did not think he had *read* that volume. He asked me did I go to market myself? I said, (perhaps proudly) none of the Nevill family ever did so. My father, if living, would not allow of such to be done by his daughter, and he left me

servants enough to do their proper business. He then asked about accounts, if I kept them? I said I did, and showed them. He seemed satisfied, and talked of the leading subject of the day. At Mr. Hamilton's request I read for him part of the treatment I received since the Commission, at which he appeared quite indignant, and seemed deeply interested. Said it was as wonderful as any romance he ever heard; and remarked—"Justice is strong; but truth is stronger still." Looked at my drawings, asked me a question or two on botany, and was surprised to find I had a theoretical knowledge on any question he asked me. Examined all the sums given in charity, either at home or for foreign purposes, for the Jews; and did not consider it exceeded that fair proportion any one might give to that or any other object, religious or otherwise.

In reading the account of the treatment I received, Dr. Brady often stopped me to ask explanatory questions, but those it would be impossible to set down here, without the context, which it might not be prudent to insert. Mr. Hamilton identified the Rev. Dr. Burton's letter as genuine. Asked if I was a Roman Catholic?—said no; nor ever will be.

*Second Day.*—Dr. Brady asked what I thought of this movement in the Church of Scotland? I replied—in the year 1832 I had written on that subject, and expected it to burst out about four-

teen years after. That I was anxiously watching a similar movement in the Church of England. He asked if I thought it would be the Puseyites? I said not, but the Independent Wesleyan Methodists; and that I knew of the existence of a system of Church government which could be had when required. That a hint had been thrown out at the Centenary Meeting, held about two or three years ago. Spoke of the *soi disant* bishops that had deceived so many; and the pretended bishop of Tripoli who was here last year, but I was not deceived by him, though *others were*. In fact, Tripoli was not an archbishopric, or a bishopric at all—but there was a college of bishops there who held many sees like the bishop of Moravia here. This seemed to surprise him a little. Asked what newspaper I took; and if I took an interest in politics? Said every person ought to know what was doing about them, especially when there were so many great events. Spoke of the Repeal, &c. Asked how I managed to interleave my Bible so nicely? Said I had it bound that way on purpose when I wanted to read among the poor. He asked were the remarks my own? Said some were, and some were not; the most were sermons I had heard preached among the Methodists; and then mentioned my lecturing publicly for three years to ladies at the school-house, in Temple-place, and at my own lecture-room. He then spoke of Dr. ———, I had been condemned for quoting a pas-

sage out of his book ; but that he *was not* looked on as insane, though he *had been in the Holy Land*. Told him how I had been taken in by a committee, and suddenly put on a long theological examination, just fit for ordination, and in a room full of company.

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“ North Frederick-street,

“ July 7th, 1843.

“ At Miss Nevill’s request I certify this to contain much of the substance of conversations held at her house on the 29th of June, and 1st of July, 1843.

“ D. BRADY.”

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Surgeon Bolland’s examination was so desultory on all the chit chat of the day, it was impossible to write it down. It embodied all the light topics of drawing-room conversation. His object was apparently to see whether I would force the subject on him on which the charge turned, such being the usual practice of monomaniacs. This I did not do, which seemed to surprise him. Mr. Hamilton, who was present, asked if I could advance any new arguments against the Roman Catholic tenets,



(which he held,) but I declined entering upon that subject, as it was not belonging to the matter then before him.

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*Examination by Surgeon Herron.*

The only question of any moment he asked me on his last visit was,—what latitude was Dublin in? I said, allow me to look at the map. Why do you not tell it at once? said he. Because, said I, I do not want to *get out of my latitude with you* just now. On which he laughed heartily.

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The foregoing examinations by the medical gentlemen, as reported subsequently from memory by Miss Nevill, and certified to be correct by them, will equally serve to shew that lady's soundness of mind, and the kind of ordeal to which suspected individuals are in general subjected—an ordeal of the severity of which the public doubtless have but little notion.

At Miss Nevill's former examination by the Medical Gentlemen, in 1837, she was tested with divers hard questions, and tortured by pinching her arm until it was black, from the elbow to the wrist which continued in that state for about three

Miss Nevill had then an interview with the Lord Chancellor, who asked her how she carried on her Foreign correspondence? She replied, in the diplomatic manner, in which her father had instructed her, while she was his private secretary. He said he would stop all that; on which she observed it was out of his jurisdiction. On finding she would not give the names of any who assisted her, his lordship began to threaten, and forbid various things, which as she never thought of any of them, but supposed them suggestions which had reached him from the opposite party, merely said, that would not affect her at all, to which he asked why, in a hasty manner, because that is not my way of doing business—answered Miss Nevill.

How then do you do it? said the Lord Chancellor. If I want to make an open in one place, I begin in another, and it acts upon the place I intend. I send a present which costs about from one pound ten, to three pounds, with my letter, and in due time, hear perhaps from the newspapers that what I write about is done, and thus proceed to follow it up, in the place that is to act upon; that is my way of doing business, said Miss Nevill. He then asked her to promise not to leave Ireland without his permission. She was afraid of any entanglement of a promise, and said she would not do so without *acquainting* him. That is an evasion, said he; which indeed it was not, but she

found being drawn into any promise that would interfere with her getting the supersedeas. He then, asked why she wanted to leave Ireland? She said it was for her health, which might not stand another winter in this damp climate, where would you go to, she named Marseilles, but added her physicians would determine that, well said he, after a pause, I wont let you go this year, but I may the next. His lordship then said he would not let her do any more printing in the parlour press, and asked where was the licence, she said it was at home, but not supposing it was wanting, she did not bring it with her. However not to be disobedient in so small a matter she sent the press and all it contained to Mr. Hamilton, in whose care it still remains. His lordship allowed her to order any books she pleased from the bookseller, and if they refused, an act of the court to write to Mr. Sugden. From hearing the scratch of a pen behind her, like Bishop Hooper while under examination, she presumes all she said was committed to writing by somebody in an adjoining apartment, the door of which was open, but as she said nothing she was afraid of, such surveillance was of no consequence. The Lord Chancellor desired Miss Nevill to write to Mr. H. Sugden once a week while in the country, and to tell him how she spent her time. This she did most punctually, and he expressed himself as much pleased with her occupations and course of reading.

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The method by which the present Lord Chancellor tested the strength of Miss Nevill's mind was different from the course adopted by his talented predecessor. He tried all kind of discouragement, to see how she would bear it, or if she would give way to tears. He then informed her she must give up her belief in visions and miracles, she at once said, she never would give up either the ground of revealed religion or the omnipotence of God, his lordship would not argue any point with her on the subject, so she handed him her essay on Bible Christianity which he was pleased to accept. He then said while she held Bible Christianity he would not supercede the Commission, on which she pleaded the right of a British subject to free judgment in matters of faith, and asked was she to be left to die under the Commission. He seemed to think she might, on which she avowed her intention to appeal. To intimidate her still more he further said he would not allow her either the aid of counsel or solicitor; this threw her at once upon God, and she stood firm—on seeing this test was sustained, with the utmost politeness his lordship changed the subject, and requested to know what grievances she had to complain of at present. Miss Nevill then showed him the leave that Lord Plunket had given her, and that he was so well satisfied with her, he had released her from all committees, and allowed her to transact her own business. That part of his

intentions had been frustrated by the Master's not allowing her to pay a visit, or to go into a shop, or to speak to any one she met in the street. Miss Nevill asked his lordship to look at her twelve certificates, which he refused to do. She spoke in the most grateful terms of Lord Plunket. Miss Nevill asked the Lord Chancellor's leave for this, and to take a tour in the country, for the benefit of her health, all which at the time he refused, to try how she would bear it, and wished her to make him a promise not to see Jews, to ascertain if she knew the act of being asked to make a promise by the court was an acknowledgement on the part of the Crown to her legal competency and soundness of mind, and to show she was not mistaken she wrote fully next day to Mr. Henry Sugden his Lordship's Secretary, who showed both kind and Christian feeling on her visit to the Lord Chancellor, and it would be ungrateful in her not to acknowledge, the comfort a few kind words he addressed to her on going down stairs from the presence chamber.

COPY OF THE LETTER MISS NEVILL WROTE TO MR.  
H. SUGDEN, THE DAY AFTER HER INTERVIEW WITH  
THE LORD CHANCELLOR.

July 14th, 1844.

SIR,—From the kind feeling you seemed to evince yesterday, on my departure from the pre-

sence of the Lord Chancellor, I beg leave to address this letter to you, requesting leave to the very letter, in writing, to all that I asked; which I hear repeat, to prevent either mistake or misapprehension : and as his lordship said, "He would consider thereon," beg he will take this into his most gracious consideration.

Before his making the order, I distinctly say, I never will bind myself to any promise whatever, and have *no fear at all*, of acquainting his lordship with *any of my intentions*. In *asking* me to bind myself by a promise, not to leave Ireland without his permission, or to *see Jews*, in the course of a very short *tour* to the County Wicklow, I will at once say, there are *none* to be met with there, on my route, any more than if I said, I could catch salmon in Dame-street. His lordship must be aware, asking such a promise, was ground for a supercedeas, acknowledging me competent to be an *acting party* in a *proposed compact*, suggested by himself as the Court.

I shall therefore hope his lordship will state on the Order, *why*, having so done, he refused me a supercedeas. Again, I ask, why refuse me the legal aid of counsel and solicitor ? Does his lordship wish *me* to act in that capacity in my own behalf ? If he does, I will do it on his orders, without fear.

I was not a little surprised by his lordship stopping me, as Judge Perrin did, when in stating my income, I was only allowed to name the pro-

ceeds of the Cooline estate, and interest on £8000. His not permitting oneword on those of my father, of which he left me a moiety, and my *applying for which*, was the *real cause* of the suit. These are now before the court, and I ought to have £2,500 out of them, in addition to what I named ; and as that was a separate affair, I suppose I might get any balance due to me on the estate,\* without being accountable for the use I would make of it to the court. Remember the Lord Chancellor said, he would permit, and I hope will put into the order that he allows me, the *free exercise of all my talents*, and the profits of them, whatever they may be.

I would be glad if you are not offended at my writing this to you, that you will kindly favor me with a call in Rutland-street, and *bear in mind*, I WILL NEVER GIVE UP MY GOD, MY RELIGION, OR MY DUTY, FOR ANY EARTHLY CONSIDERATION, AND I NEVER CAN BELIEVE THE OMNIPOTENT GOD, THE CREATOR OF THE UNIVERSE, OR HIS DECREES, ARE UNDER THE COURT OF CHANCERY.

I have the honor to be, &c.

MARIANNE NEVILL.

On the 17th, Mr. Sugden wrote to inform Miss Nevill he had his lordships commands, to permit her to take a tour for her health any where in Ireland during the summer, and leave to have

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\* This balance is upwards of thirty thousand pounds.

the petition for the supercedeas moved by counsel the next petition day, which was the second of November.

However kind the Lord Chancellor was disposed, the attorney did not prepare it in time, though daily urged to do so by Miss Nevill; and it has lain over to the present time; and lest he should serve her the same way, she respectfully solicited the Committee of her property, to make the necessary move—who, being a master in chancery (she was told by a lawyer) could do it at once.\* She has now, therefore, only to wait a very little longer to be once more free and happy, and was advised to publish at once, all she did, under the Commission, that no one might bring any other charges against her, on hearsay evidence on things she never did.

No person can tell all she went through during these examinations—lasting three and four hours a day, and of a nature to wear out the strongest frame, and to try the most imperturbable temper. However, God supported her through this ordeal, and she got most excellent certificates.

Miss Nevill now published the out-pourings of her heart, in the form of Psalms, which are eagerly bought up; and these will shew the public, and

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\* This, the master of her property refused, as inconsistent with the duties of his office, which was perhaps the surest cause, why an M. C. was made Committee of the Estates— one master not being allowed to make a move in another master's office.



her own family, she does not entertain a particle of ill-will towards one of them ; but can die in peace and charity with all men.

It is a curious fact, that shortly after Miss N. was condemned, a meeting of the clergy was held, at No. —, Grafton-street, to consider if they would be made lunatics, should they preach the usual Annual Sermons for the conversion of the Jews ; and it was agreed to be dangerous, but that they might get preachers from England or Scotland, who would not be under the liabilities of the law of lunacy. This course was adopted ; and until seven years after, no Sermons were preached in Dublin by Irish clergymen, but by Rev. Mr. Noel, and others.

One of Miss Nevill's counsel attended a sermon by one of these Englishmen, and said he might just as well be made a lunatic of, as it was the same doctrine she held of the evangelization of the Jews, and their restoration, for which an Irish jury had condemned her.

Several annoyances were now experienced by Miss Nevill ; and the base expedient of endeavouring to frighten her by anonymous letters, containing the most absurd threats, was resorted to. These she burnt ; and if any more are sent— as she knows the hand-writing, they will be prosecuted, as the law directs.

Mrs. W———'s rage was extreme, on finding Miss Nevill was allowed the use of her property, and the spending of it herself; and no means were left untried to lessen her with her friend, Judge Crampton, and likewise with the Lord Chancellor.

Much of the methods they used are known to Miss Nevill; and at the time, gave her such uneasiness as seriously to affect her health. On finding she was so very delicate, that the least surprise might be followed by a fatal result, a series of accidentally well-contrived frights were resorted to, which brought on a disease of the heart. Not unfrequently she was threatened with having her papers seized; and her own nephew told her, if she would not see Mrs. W———, and L—— M———, she should repent it, and have somebody worse than L—— B——— put into the house to her. To which she at once replied, while there was a lock and a chain on the hall-door, and a policeman in Dublin, no one but those she pleased to admit, should enter her house.

When her Solicitor gave Master Connor information about the fact of Miss Nevill being co-heiress to all her father's estates in Wexford and Kildare, he laughed, and said, that was another of the poor lady's delusions, for that he knew it. On which, Mr. Stirling handed him a copy of Mr. Nevill's Will; and his surprise was so great on

reading it, that he informed him Mr. W—— had been in his office to set him right, as he supposed, and told him, “Miss Nevill had no more claim to that property, than she had to Idumea !”

From such misstatements being constantly dinned into the ears of the Masters in Chancery, they do not know what to believe ; and thus decline acting, which is one of the causes *why* the period for Miss Nevill being set at liberty is so long delayed.

Other matters are so industriously misrepresented, it would be dangerous to publish them. She only hopes that *one* report may reach the ears of the present Lord Chancellor, Sir Edward Sugden, who will, no doubt investigate it for the honor of the Court.

The sudden transitions of feeling, Miss Nevill experienced, both on and after her visit to the Lord Chancellor ; and in two days after, being raised again to the utmost pinnacle of hope, by Mr. Sugden’s letter, for leave to move the supercedeas, and he beard by counsel, was too much for nature to support ; and a curdling of the blood took place, from the succession of conflicting feelings. This was followed by erysipelas, and a fever, succeeded by an attack of cholera, followed by influenza, which reduced her to the brink of the

grave ; and her health is now so ruined, there is little hope of her surviving another winter, if the Commission is not superceded. It has become now a vital question of her life or death.

If any person ask, what is now Miss Nevill's state of mind at present ?—She can say—" I am in a calm, waiting, and watchful state, for the Lord's work upon the earth. As to worldly matters and the supercedeas, in as much suspense as human nature, assisted by Faith and Divine Grace, can be supposed to bear. I look unto the God of Heaven, whose Eye is over all the earth, and who spoke by the Psalmist—" Be wise, now, therefore, O ! ye Kings. Be learned ye that are Judges of the Earth. Serve the Lord with fear, and rejoice unto him with reverence. Kiss the Son, lest he be angry ; and so ye perish from the right way, if his wrath be kindled, yea but a little. Blessed are all they that put their trust in Him." I pray by day and by night, that my still dearly loved sister, may, one day understand all those feelings, and know the joy with which I hope one day to clasp her in my arms, and trust her feelings will, in love for Christ, resemble mine. But my faith, hope, and belief, in all things, is the same. God is omnipotent ; the same yesterday, to-day, and for ever ; and with unchangeable confidence in Him, and my beloved Redeemer, I can cast all my care upon

Him, for His ear is always open to my prayer, and He is a God of Justice, who rules over all the Earth ; and in His Son's name, I will cry to my Father in Heaven,—“ O ! God of Justice, Hear !”

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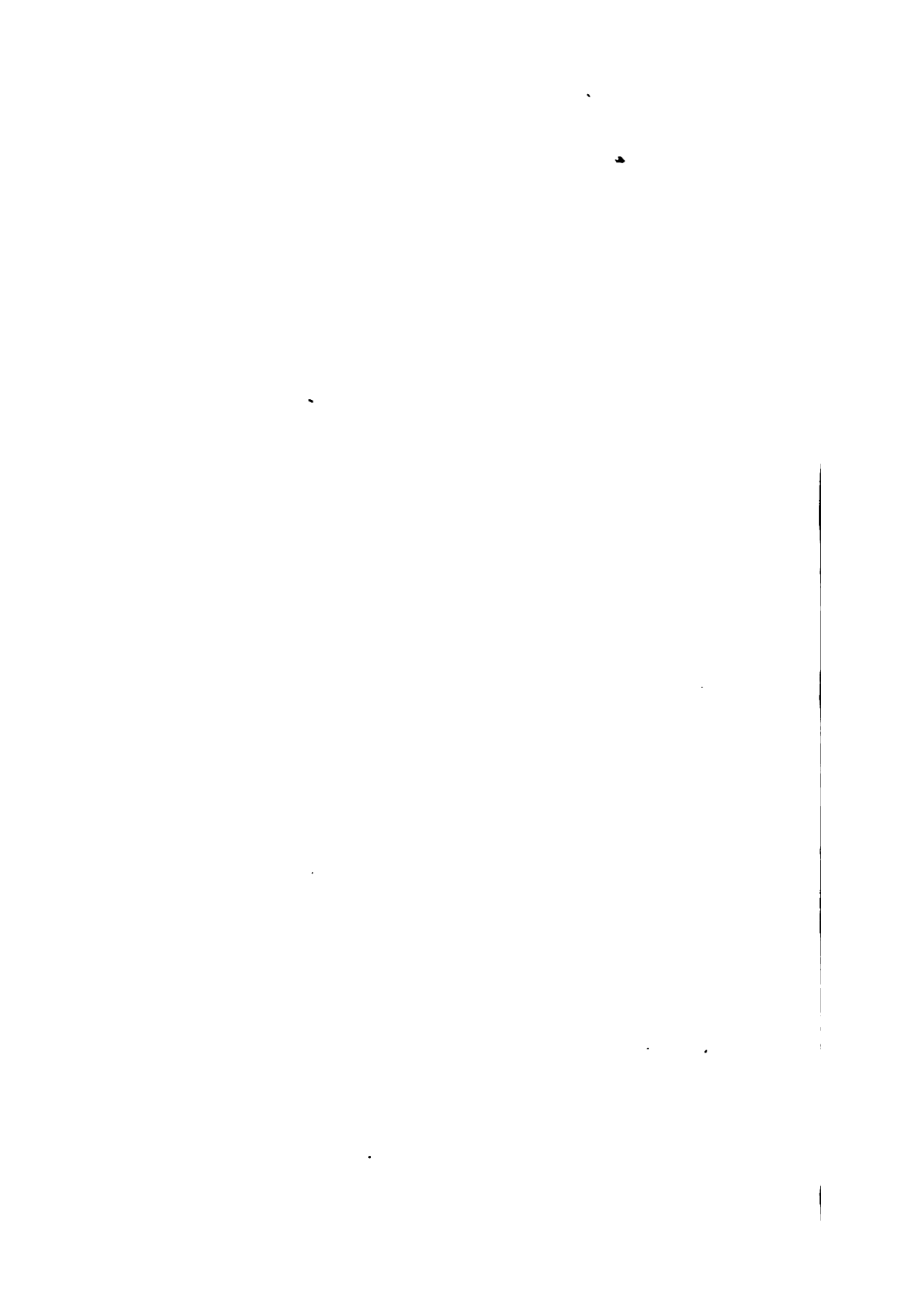












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*Journal of Management Education* 30(6)p. 789-804

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1. *Chlorophyll a* and *Chlorophyll b* were determined by the method of Lichtenthaler and Whistler (1973). The total chlorophyll content was determined by the method of Arar and Cook (1980).

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$\mathcal{L}(\mathbf{y}|\mathbf{X}) = \prod_{i=1}^n \frac{1}{\sigma_i} \exp\left(-\frac{1}{2\sigma_i^2}(\mathbf{y}_i - \mathbf{X}_i^T \boldsymbol{\beta})^2\right)$  and  $\mathbf{y}_i = (y_{i1}, \dots, y_{iK})^T$ ,  $\mathbf{X}_i = (x_{i1}, \dots, x_{iK})^T$ ,  $\boldsymbol{\beta} = (\beta_1, \dots, \beta_K)^T$ ,  $\sigma_i^2 = \sigma_1^2, \dots, \sigma_K^2$ ,  $\mathbf{y} = (y_1, \dots, y_n)^T$ ,  $\mathbf{X} = (\mathbf{X}_1, \dots, \mathbf{X}_n)^T$ ,  $\mathbf{y}_i = (y_{i1}, \dots, y_{iK})^T$ ,  $\mathbf{X}_i = (x_{i1}, \dots, x_{iK})^T$ ,  $\boldsymbol{\beta} = (\beta_1, \dots, \beta_K)^T$ ,  $\sigma_i^2 = \sigma_1^2, \dots, \sigma_K^2$ ,  $\mathbf{y} = (y_1, \dots, y_n)^T$ ,  $\mathbf{X} = (\mathbf{X}_1, \dots, \mathbf{X}_n)^T$ .

## APPENDIX.

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These conversations are given to shew the kind of Examinations on which a person of sound mind may be considered Insane, Monomaniac, or of Unsound Mind, by such Medical practitioners as do not believe in God, or are Unitarians; and on such grounds, give bad Certificates—two of which are sufficient to obtain a Writ against any one *De Lunatico Inquirendo*, and on which they may be shut up for life.

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### REJECTED EXAMINATIONS.

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#### I.

Present: Miss Moore, Wardle Ivy Stirling, Esq., and Joseph Hamilton, Esq.

MISS NEVILL'S EXAMINATION BY DOCTORS, WHO REFUSED TO GIVE CERTIFICATES, OR GAVE BAD ONES.

Doctor—asked if I thought if my arm was cut off, would it grow again? I said I was neither a crab, nor a lobster, to get a new claw.—That I never asked

to have it cut off. He examined it very roughly. Said I had the use of it. I begged to say I did not tell lies, and felt a little indignant at the imputation of being a liar and impostor. He said it was unsound, and that every thing unsound was *insane*; and said that my arm was *insane*. Then you consider mind and matter as the same? Yes said he. Would you then say a rotten apple was *insane*, because it was unsound. Yes, said Dr. ~~\_\_\_\_\_~~. Here some of those present laughed. He asked, do you believe in Phrenology? No, I replied. I could not believe in any system that had not the organ of *common sense* in it. He wanted to examine my head. I refused, and said it was against my conscience. So, then, you have an organ of conscience. Pray, where is it? In my heart, I replied. You are quite wrong, said he. The heart is only a muscle. I repeated a verse of Scripture about the heart of Man. [Had I been a Phrenologist, I could not have failed to have discovered the bump of *impertinence* as very prominent in this M.D.] As he probably knew more of songs than Scripture, he might recollect,

"In my head, in my heart,  
It pervades every part," &c.

He then looked at my Bible, and perceiving it painted, called it a gloss upon Scripture; abused



me greatly for having it interleaved, and writing in it; accused me of adding to the Word of God, &c. I said he was the first who found fault with it. That many clergymen, and others, had asked me to paint their Bible the same way; and none but a person determined to cavil, could find fault with the interleaved part. A legal gentleman, who came in, was so provoked, he said he had half a mind to have kicked him down stairs. Had I been any where but "in my own house," I might have given him a little severe raillery on his organ loft, and advised him to go to Elephant-lane, and learn to "*take care of his precious head.*" Such conversations are valuable, to shew how careful the higher powers should be, as to the knowledge and competency of doctors empowered to examine, and report on supposed monomania, by which nearly the whole world might, on his principle, be classed with the insane, or monomaniac apple! In fact, the man was a decided infidel—denied the existence of the soul; and became at last, so blasphemous, I rose, and wished him good evening, and told him, I would pray to God to forgive him what he had said, and the injustice he had done me; which I did that night. I forgot to say, Dr. ——— said, my arm might have been mesmerized, *unknown* to me; wanted to run pins under the nails, which I would not allow; but thought a man who did not believe he had a soul

This I considered an ungentlemanlike prying into family affairs ; but when there was nothing to be ashamed of, there was nothing to hide.

Next time he came. He began about accounts, which he hardly looked at, when offered, and did not (as far as I could see) tot up. But others saw, and were satisfied with them both before and after him. Asked what my hope was—in one word the Divinity of Christ, for which I am ready to die. He then asked how I thought the Jews would be restored, and if money would do it. I said it was not by money, and quoted, a verse in Scripture. “Not by might, but by my Spirit, saith the Lord of Hosts,” he asked how the Jews thought they would be collected. By the sound of the shouphar, I replied, and showed him a shouphar with the words I had quoted on it, and read it in Hebrew, with the Shemo Israel. He seemed greatly annoyed. Then you believe in the Holy Spirit, said he. Certainly, I do ; and was about to refer to scripture, when he stopped me, by saying, my plans were impossible, &c. I said no untried project could be found to be impracticable ; and the practicability of a project was a test of the sense of the projector ; for that *possible* shewed it had not been tried, and could not therefore be considered *impossible* ; and nothing was, or could be, considered *impossible* till it had been tried. That is logic, said he. To be sure, said I ; and he went away.

He refused to give a certificate on grounds of Unitarianism! but I sent him a message by a Dr.——, to give me the *worst possible certificate* he could write, and I would send it in to the Chancellor if *he would put that reason into it. This he declined*

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THE END.

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TESTS  
OF THE  
DIVINE COMMISSION  
OF THE  
ANCIENT PROPHETS,  
WHO SAW VISIONS, DREAMS, AND FELL INTO TRANCES,  
AND THE  
ORDEAL  
TO WHICH THEY WERE SUBJECTED FROM THE EARLIEST  
AGES TO THE PRESENT TIME, WITH AN ACCOUNT  
OF THE EXISTING COURTS FOR TRYING THE  
CLAIMS OF MODERN PROPHETS.  
BY  
A MEMBER OF THE ESTABLISHED CHURCH  
OF BIBLE CHRISTIANITY.

*"And he said, Hear now my words, If there be a prophet among you I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." NUMBERS, c. xii. v. 6.*

DUBLIN:  
PRINTED FOR THE AUTHOR.  
—  
1844.



## TESTS OF THE DIVINE COMMISSION, ETC.

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### ESSAY

On the peculiarities of constitution attending those persons called of God as prophets, and the marks by which these appearances are distinguished from the characters of enthusiasm, imposture, or disease.

### QUESTION.

By what evidence did those prophets who did no miracle establish their divine mission, when the events they predicted did not take place in their days, and was there any ordeal by which false prophets and pretenders could be tried, and the commission of those called of God under those circumstances established.

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"The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king."—DANIEL, chap. ii. verse 27.

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From the beginning of the world, God made known his will to man, in a variety of ways ; and in these sceptical days of science, when all things are tried to be brought to second causes, it would not be amiss, to inquire into the actual circumstances attending the prophets, and either preceding, or accompanying the periods of their inspiration.

It is my intention to render this question or inquiry, separate from all points of doctrine, and to adduce nothing, but what may be borne out by facts, and in a mere scientific and medical point of view, independent of any other question. The investigation will throw a strong light, on the human frame being formed for immortality, only rendered subject to disease and death by sin, and may prevent the communications of the Almighty, from being classed with insanity.

The distinctions of the several actions of mere animal life and soul, must be considered; their separate existence, and different functions; which will go far to shew, however vain learned men may be of their boasted discoveries of art and science, there is nothing really to be known as true, but what is revealed in the Bible, or supported by it. For the Word of God is at once the fountain of wisdom and the tree of knowledge.

The first thing to prove is, that mankind bears evidence of being formed for immortality; and that sickness and death, are the consequences of sin. All the vital functions of the human frame, are a regular succession of *actions and reactions*, (on which axiom the whole theory and practice of medicine depends,) and is calculated to sustain a perpetual equilibrium, which, unless interrupted, would continue for ever, and be everlasting life.

When Adam sinned, a link of this chain was severed; a mysterious change took place in his

constitution, by which his, till then incorruptible body, was rendered corruptible, which reduces every ailment, either to organic injury, or to dissolution, (which is only a more refined term for corruption,) and takes place, more or less, in every disorder known, be it ever so modified, to veil its nature from the "eyes polite."

*Passion* is the consequence of sin; but its real nature, is too generally modified by the less offensive appellation of "*excitement*," but it is still the same, call it by what name they will. Violent passions always ferment the frame, and induce disease to rise in the body, in the shape of fever, partial insanity, or some other form, to remind us how far we are then from Christ; which accounts for the wish of the world, to hide from us how much we need His Holy Spirit, to give unto us "that peace of mind which passeth all understanding." It is well to understand, that disorders of passion are called, in medical language, mania, of the violent description, and take in many varieties of monomania and melancholia. These branch into nervous complaints—hysteria—while those on the *animal passion* of gluttony, become dyspepsia, bilious and liver affections, and end in chronic diseases.

Sickness was given to man, to draw him nearer unto God, and to be perpetual cords of love and parental chastisement; to be a continual monitor of our fallen state, and *consequent need of a Savi-*



*our*, to heal our distempered souls; and if this was but enjoined, by those physicians who heal the body, how blessed would their labours be, how sanctified the sickness to their patient, and how profitable to their own souls.

There is a *kind of sleep* mentioned in the Bible, to which we have reason to suppose *no mere animal* was subject to, and in the duration of which, the human frame could suffer various changes, incompatible with *life awake, or in the natural rest of sleep* at night. Of this, the first instance we read of, is the *deep sleep* which fell upon Adam, when God took the rib out of his side, "closing up the flesh instead," and of which he formed Eve. As Adam was not *then* subject to the penalty of death, it was his *immortality* that slept, which Eve then equally partook of. But *deep sleep* in *contradistinction to natural sleep*, is not again mentioned, until it was made the vehicle of prophecy to Abraham in the fifteenth chapter of Genesis; though, we may infer Adam was during its continuance, either *conscious* of what was done to him, or it was thus revealed to him. Else, how was he to know of the transaction, or that Eve was to be his wife? The second instance of Abraham's case is in the fifteenth chapter of Genesis, twelfth verse—"And when the sun was going down, a *deep sleep* fell upon Abram; and lo, an horror of great darkness fell upon him." Then did God make a covenant with him, and make known future events

relating to his posterity, when as yet he had no child, *part only of which is yet fulfilled.*

In some of Daniel's visions we are told, he was in a *deep sleep* on the ground. These are the only passages, in which communications were made to the *living soul*, and differ materially from those said to be made, in dreams and trances. It remains, therefore, to ascertain from Holy Writ, how far the prophetic dreams differed from the common dreams, to which all are subject; and how the prophetic trances, to which Daniel, Peter, and Paul were subject, differ from coma vigils and catalepsy. [See Job, chap. xxxiii. v. 15.]

This *deep sleep*, therefore, differed from common sleep, which may be proved in the following manner—they *fell* into the *deep sleep* at once. The natural sleep begins internally, with a torpor and general disinclination to stir; and all those parts and nerves, under mental control, cease to act. But those on which vitality depends, whose motions can end only with life, continue to move. This confuses the ideas, which still float, and not being under the influence of the judgment, present a series of images to the mind, which does not perceive their incongruity, apparently for want of comparison with *outward objects*. The nerves connected with the five senses, and their organs, being thus torpid, by reason of which, the mental mirror of reflection remains inactive.

From the folly and inconsistency of common

dreams, it is evident to the lowest understanding, that when God made dreams the vehicle of His will to man, He *gave them a characteristic* or essential difference the others had not, in order that the dreamer might be able to *distinguish between* the abberations of his own disordered body or fancy, and *the will of God*.

This sort of really inspired, or prophetic dreams, always contained, either a distinct message, or the events were so regularly and methodically arranged, as to be altogether different from a common dream. The use of types and figures in many of them, implied both the exercise of reflection and comparison, thus taking into their functions, the essential difference which distinguishes the brute from man.

Those persons whose revelations were by dreams are—

|                             |       |                  |    |
|-----------------------------|-------|------------------|----|
| 1 Abimelech,                | ...   | Genesis, chapter | 20 |
| 2 Jacob                     | ...   | ...              | 28 |
| 3 Joseph                    | ...   | ...              | 39 |
| 4 Pharaoh                   | ...   | ...              | 41 |
| 5 The Butler and the Baker  | ...   |                  | 40 |
| 6 Nebuchadnezzar            | ...   | Daniel           | 4  |
| 7 Joseph (espoused to Mary) | Matt. | ...              | 1  |

If these dreams were all transcribed, they would be found to differ widely from the usual fancies of the brain at night, and to possess none of those

characteristics, which may be traced to a disordered head or stomach, such as falling into a well or a pit, flying in the air, the waves of the sea running over them, or a wild beast ; eating and drinking, and the like ; all of which phantasma are known symptoms of disease.

There were two other kinds of inspiration among the prophets—the divine afflatus and a trance.

The afflatus is supposed to be, what the prophets experienced, when they said the spirit was upon them, carrying them away, sometimes into the wilderness, and sometimes into another country.

The first mention of it is in the case of Saul, tenth chapter and nineteenth verse of the first book of Samuel. His conduct, as related in the nineteenth chapter, to us, in these times, appears most extraordinary, and to bear some analogy to that of a person laboring under mental derangement. That it must be obvious, those to whom the Spirit made, and took under such strange appearances, must have been accompanied by some other symptom, to prevent the effects of a disorder, or any form of insanity, from misleading the people, and causing them either to condemn the actions of the Holy Spirit, or to be the dupes of madness or imposture.

The word in the Hebrew is *Roack*, which signified wind, as well as spirit ; and the rushing

mighty wind at Pentecost, accompanying the gift of tongues, gives some clue to suppose, those effusions of this species of divine inspiration, called *afflatus*, to be so distinguished; and of this we have a trace, in the poetry and the mythology of almost every nation under heaven. For where is there, we meet not an allusion to the spirit of the storm?

This shews that all nations, from the beginning had a dawn, (however perverted by their own wickedness) of the spirit of prophecy; and this *afflatus*, attended some of the prophets, but *not all*, as will be found by a diligent examination of the text.

The prophets were the wise men of Israel, and kept schools for teaching the Hebrew language, where the scribes were educated, and these were generally held in secluded places, apart from the cities, where the disciples attended them, and they were called "The Children of the Prophets," or their adopted sons.

God did shew the dispensation of the gospel, clearly manifesting it under, the law of the seers and prophets, as the then perfection of that law which Moses gave, and the prophets who preached it throughout Israel, made manifest under the theocracy, the fulness of the gospel that was to come, and the eternal reign of Christ.

Some persons imagine, the prophets got their inspiration from the schools, but this is as absurd

as false, to suppose the gift of the Holy Ghost to be conferred by an academical degree. The Edinburgh Encyclopædia falls into this error, apparently to avoid acknowledging the word of the Lord; and this doctrine seems to be the origin, from whence the German Neology sprung, and would lead to this unscriptural conclusion. If prophetic inspiration be of the schools, it is not from God, which would involve a direct denial of the influence and acts of the Holy Spirit. But if it is not from the schools, it must be from a higher power, and the teaching of the Holy Ghost, which Solomon designates as the wisdom of God. [See eighth chapter of Proverbs.]

The outward worship of Israel was chiefly observances, most of which could not be done but at Jerusalem, where all the men were to appear three times a year. Hence, if some provision was not made for local worship, the half of the people in Israel would be living without God; therefore God sent them prophets to *preach*, as well as to *predict* future events, who were to reprove them of sin, of judgment, and of righteousness. These formed a large body, distinct from the priesthood who went as missionaries all through the land, shewing forth in their conduct, the future labours of the Christian Church, and this St. Paul points out in the first chapter of his epistle to the Hebrews.

The conduct of the prophets may appear very

strange to those that live in modern times, but Christians should remember, it is not without a proper and wise reason, that any thing is done or recorded in the Sacred Writings.

Beware of sin. Some of the prophets went naked, and stript themselves before the people, in order to shew them it was not their own righteousness could cover them from the wrath of the Lamb, nor any thing but the mantle of the overspreading righteousness and grace of Jesus Christ.

These prophets lived in an oriental climate, where every thing said or done, was a figure or a symbol, which method of instruction, all nations in a certain stage of civilization, are addicted to more or less. Hence, the acts of the prophets were attended to, (and in those days) deemed nothing unusual; but if done in these refined days, would not be suffered, or so much as tolerated; for if any fanatic was to attempt to walk through England or any part of Europe, three years and a half, twelve hundred and sixty days, preaching without his breeches, as Isaiah did in Judea, he would be consigned to Bedlam, or a *Maison de Santé*, if not to a prison and the tread mill, before twenty-four hours had elapsed; yet not only Isaiah, but Jeremiah and Micah did so, without reprehension, because of the sins of the people.

The style and language of the prophets differ from each other, which shews a diversity of phraseology, but the same spirit, and was a consi-

derable guard against imitators of sacred writings. —The style of Moses differs from all the other prophets who succeeded him.

From Moses to the days of Hezekiah, the style of the prophets was clear, concise, and direct to the people, beginning with admonitions to the king, and often, *but not always*, attended with miraculous signs.

Isaiah's style differs from all the other prophets, the scope of his prophecy extends to the Millennium.

The prophets who prophesied during the captivity, from Jeremiah to Malachi, veiled almost all their predictions by symbols, and *did no miracle themselves*, but became *signs* to the people, by *miracles being wrought* by the power of God on them, *but not by them*; and this is a marked distinction attending the prophets of the captivity, from Ezekiel to Zachariah, the father of John the Baptist.

According to the state of the people, so was the clothing of the prophets—Elijah and Samuel wore mantles, the other prophets wore sackcloth, and Daniel alone, is represented as clothed in the dress of the princes of Babylon; John the Baptist wore a girdle of camel's hair, and eat locusts and wild honey, which diet to us appears very extraordinary. The locust is a kind of grasshopper three inches long, of a light green colour, with a bluish head, and some marks like oriental cha-



racters on it, to which the Arabs are said to pay much respect. Although the Apocrypha is not to be quoted for any kind of doctrine, yet it is as worthy of note as the Rabbinical authors, or mere historical writers, and these mention the prophet Esaius as living on wild flowers, which he eat previous to his seeing the vision of the woman in the field, who lost her son, and was changed into a city.

From these and other passages, it may be inferred, the practice of fasting originated with the prophets, from a deep sense of the total corruption of human nature, for the purification of the body, to render it fit, to receive the divine afflatus, and to become a temple of the Holy Spirit.\*

In progress of time, when the inspiration of prophecy was no longer essential to the Church, and the people began to corrupt themselves with error, founded upon self-righteousness, they built the fabric of Popery upon it, which, like a diseased limb, became the larger for its unsoundness, and wanting the spirit, became dead in trespasses and sin. This they did not fail to observe ; but being judicially blind, took their example from the outward conduct of the ancient prophets, and mistook their eccentricities, for their inspiration. These it was easy to imitate, and hence there arose the

\* The Polish Jews do this at the present day, and pretend the prophetic gifts are among them, and still to be conferred by this practice.

whole system of monastic austerities, of every denomination. Thus the symbolic actions of the prophets, became a snare to the Church of Rome, while it shewed the harmony, by which the prophets were actuated, in whom the true evangelical Church was seen, in the spirit of the prophets. This spirit, Saint Paul tells us, was the testimony of Jesus, which ~~was~~ in them. But their outward actions foreshewed the future corruptions of the Church, by mistaking observances for spirit. These being combined in the prophets, exemplified the parable of the tares and the wheat—"that both should grow together until the harvest, when the Lord will gather the wheat into his barn, and burn up the chaff with unquenchable fire."

In those parts of Scripture, where it is merely said, the Spirit came on such a one, as Saul for example, without any other accompaniment of proof or tangible sign on himself, or visible to others, the prophecy is not recorded. But where the word of the Lord the Saviour (which is Christ) appears unto them, then the communication is given, and assumed genuine, in virtue of what the prophet sees or hears. Hence the term *SEER*. There is also, an important distinction attending the two species of visions, which the prophets saw, and this will lead to a most remarkable and curious inquiry.

In some of the visions of Ezekiel, he beheld the heavenly objects, such as the wheels and cherubim,

by the side of the river Chebar. There, the outward objects remained the same to his perception, yet he was able to behold the heavenly things, with his mortal eyes, and it is to be inferred he was then awake, but we are told "the hand of the Lord was upon him."

After this, when he beheld the glory of the Lord Jehovah, Ezekiel fell upon his face, as it might appear in a swoon; and this is distinguished from the prophetic trance attending the prophets, by his being commanded "to stand up." "And he said unto me, Son of Man, stand upon thy feet, and I will speak unto thee; and the Spirit entered into me, when he spoke unto me, and set me on my feet, that I heard Him that spake unto me."—Ezekiel chap. ii. v. 2.

After this, in the third chapter, Ezekiel is visited in another manner, and the expression points out the apparent sign by which, during the captivity, "those persons who did no miracle, established their divine commission to the people, when the events they predicted did not take place in their day." And this evidence, is only to be found circumstantially detailed, in the two great prophets, Ezekiel and Daniel.

In the first place, certain tokens or symptoms, which I shall presently describe, attended those called of God; and secondly, there was a regular court of judicature appointed, by which all claims, or pretensions to the prophetic office, could be

tried; both of which I shall consider at large, and the mode of procedure, with its existence in the apostolic time; and from that in the various ecclesiastical courts in every country, up to the fifteenth century, on historical testimony, and from that period up to the nineteenth century; and shall trace the judicial proceedings thereon, which will be new and satisfactory, both to general readers and to the law profession, whom it may induce to add the Bible, to their legal studies.

It would appear, those prophets (Ezekiel and Daniel) were subject to a kind of trance, and were sometimes, during its continuance, given this revelation, and sometimes after it. It was an evidence or accompaniment to evince their commission, but not altogether a necessary attendant to all their communications.

This ailment or trance, would in the eyes of the medical men of the present day, be called a species of catalepsy, yet to want some of the leading features of that disease.

My reasons for supposing it are these—the disorder of catalepsy, was known to the ancients by the name of atonite, by the French called *saisissement*—astonishment generally occasioned by sudden surprise, or extreme terror, as though they were petrified with fear. It is remarkable the prophets twice said—“they were astonished,” and the first time this happened to Ezekiel, it is called

"astonishment," which it seems lasted seven days, at the end of which, the word of Jehovah came unto him, and he prophesied God's judgment against the wicked.

"So the Spirit lifted me up, and took me away, and I went in the heat of my Spirit, but the hand of the Lord was strong upon me. Then I came to them of the captivity of Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained thus astonished, amongst them seven days. And it came to pass, at the end of seven days, that the word of the Lord came unto me, saying, Son of Man, I have made thee a watchman unto the house of Israel."—Ezekiel chap. iii. v. 14, 15, 16.

In the twenty-third verse of the same chapter, the prophet Ezekiel falls into another trance, on his face, and is told he shall become dumb, with his tongue cleaving to the roof of his mouth, for a time, except when the Lord speaks with him, on which occasions it may be presumed, he recovered the use of his speech.

There is a second bodily infliction attending the prophets, to which Zachariah, in the gospel of St. Luke, was also subjected from the day of his ministering in the temple, to the hour in which he wrote—"His name is John."

In the twenty-fourth chapter of Ezekiel, bodily inflictions on innocent persons are rendered signs. Ezekiel's wife is struck dead at even, after he had

disclosed the word of the Lord in the morning to the people ; and at the end of the same chapter, he is again struck dumb and restored to speech, as a sign the people should know it was the word of the Lord. It also appears that prophet had also an attack that would now be called paralysis, which lasted four hundred and thirty days. The description of Daniel's bodily inflictions is more particular than any.

Daniel's first vision in the reign of Belshazzar, king of Babylon, is called a dream and a vision of the head, upon his bed ; and he is told the sum of the matter, and wrote the dream : and in the fifteenth verse we are told—"The visions of his head troubled him." This is the only place where a vision and a dream are classed as synonymous, for they are not always so.

In the third year of Belshazzar, Daniel sees a *vision awake*, by the river Ulai, unattended with any swoon or trance, until the appearance of the angel Gabriel, to make him understand the vision. Daniel is then thrown into a deep sleep, with his face to the ground, when the angel touches him, sets him on his feet upright, and explains the vision, which he is told would not be for many days, *i.e.* years, nor in his days. Immediately after which are the words, "and I, Daniel, *fainted*, and was sick certain days. Afterwards I rose up and did the king's business, and I was astonished at the vision, but none understood it."

In the first year of Darius the Mede, the celebrated calculation of the seventy weeks is made known to Daniel by the angel Gabriel, *without any trance or sickness at all*. It should be observed; the revealed vision he saw in the third year of Cyrus, is most particularly described, and was preceded by fasting and mourning, *three whole weeks, (twenty-one days,)* sufficient, according to Jewish custom, to attenuate his whole frame, impair his sight, and weaken the organs of the understanding. The description of the being he saw was like unto the Son of Man, and agrees with the manifestation of him to St. John in the Apocalypse :—

“I was left alone, and saw this great vision, and there remained no strength in me, for my comeliness was turned in me into corruption, and I retained no strength, yet I heard the voice of his words; and when I heard the voice of his words, then I was in a *deep sleep*, on my face, and my face towards the ground, and behold, an hand touched me, which set me on my knees, and on the palms of my hands, and he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright, for unto thee am I now sent; and when he had spoken this word unto me, I stood trembling.”

The prophet is so overcome after hearing what the Lord said to him, he again fell to the ground, and becomes *dumb*, retains no strength, neither is there any breath left in him.

This is the nearest description to the character of disease which we have ; and its not being fatal to Daniel or Ezekiel, after *seven days'* continuance, shows it must have been something more than common, and of a miraculous nature, being unattended with any wandering or loss of intellect ; in which I apprehend the outward and essential difference lies between the collapse that attended the prophets, and the disease called catalepsy

In both, the person seems insensible to pain or outward objects ; has no voluntary motions, and the body is capable of retaining whatever position it is placed in, until the attack is over. The mind in each is free, and finely exemplifies the immortal structure of the human frame, on the living confines of the grave, the pathway between death and life, at which portal stands Him who hath the keys of eternal life, the Witness and Amen, even Jesus Christ.

A contemplation of this extraordinary state, enables the mind to soar between the mortal transactions of the functions of the mere animal frame, and to separate, in holy communion, that portion of the image of God which shines reflected and undying in the living soul.

This divine portion of our spirit, could therefore behold unharmed the *vision* of the Almighty, which the body of the mere man, could not sustain and live. Possibly, in mercy to his human nature, the temporary suspension of his bodily ac-



tions was allowed, to enable *him* to bear communion with God and live; testifying to others, and bearing witness in his body, of the evidence of his truth, in repeating faithfully the message of his God.

It is extraordinary the Scotch and Americans who lay claim to the gift called "Second Sight," call themselves *seers*, and are still looked up to among the Red Indians in America. These seers were *all* subject to the species of ailment above-mentioned, the moment they approached a fire, after their imagination had been impressed. But the *regularity* of the *ocourrence* sufficiently proved their mission was either *delusion* or *imposition*, as *no such uniformity* was observed in the dealings God had with the prophets. But it goes far to prove, that these American and Scotch impostors, and the French prophets, had *some idea* of the colapses which attended Daniel and Ezekiel.

There is another mode recorded, by which the word of the Lord was established, by the prophets *desiring others* to do certain things, from which the consequences they predicted would follow, and be contrary to experience and the common nature of things; but unless their commands were obeyed, nothing could of course ensue. This species of evidence, prevented the prophets from being accused of any legerdemain or collusion with designing persons, and to distinguish the true

prophets from the magicians, astrologers, and soothsayers of the Babylonians. Therefore did Moses write—"If the sign or word of the Lord cometh to pass, *it is* the word of the Lord ; but if it did *not* come to pass, it was *not* the word of the Lord," and the pretenders to inspiration should die.—Deuteronomy chap. xviii. v. 20.

It is a very curious circumstance, that Elisha *could not prophesy* until he had been under the influence of music. "But now, bring me a minstrel ; and it came to pass, when the minstrel played, that the hand of the Lord came upon him."—Second Kings, third chapter and fifteenth verse. Elisha commands the widow of one of the prophets, to go and borrow vessels, and to pour out oil into them, and set aside each, as it became full ; and when there was not a vessel more, the oil stayed, and she was enabled to satisfy her creditors.

Now if this woman had *doubted*, and NOT DONE according to the word of the prophet, this miracle *would not* have taken place ; neither would the people have acknowledged JEHOVAH to be THEIR God instead of Baal, if they had not three times filled the barrels with water, and the trench round the altar, when the fire of the Lord fell, and licked up the water, consuming not only the burnt offering, but the wood, the stones, and the dust !

The prophet who went to Benhadad, desires a man whom he met, "to smite him in the word of

the Lord." The man from respect to the person of the prophet, refuses to lift his hand against the man of God ; and because he would not hearken to his voice and strike him, a lion slays him. Yet *that* prophet, though divinely inspired, could not give his prophetic message to the king of Israel, until he had found a man to do with him according to the word of the Lord, which he had delivered faithfully. [See First Kings, chap. xxii. v. 35, 36, 37.]

From the twenty-sixth chapter of Jeremiah, it would seem the council of the princes of Judah and the Sanhedrim, judged the claims of the prophets in the gate of the city, before they allowed them to proclaim their mission to the people. This appears clear, yet it is not described in the Bible ; for being a known practice to have some test in all nations for the pretensions of seers and prophets, it is only alluded to, in the Old and New Testament, but may be found at large both in profane Jewish writers, and in the works of the fathers of the Jewish Church. Saint Clement of Alexandria, in his Second Epistle to the Corinthians, related what was in his days the custom of the Church, *which of course they derived from the apostles* ; and here I merely observe, these were of the same species of each kind of sign and prophecy under the dispensation of Christianity, as under the Old Testament and Mosaic law ; and therefore "the continuance of signs and miracles

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in the present time and in the latter days, would not only be consistent with, for according to the promise of Christ, [see St. Mark, chapter sixteen, verse seventeen to twenty,] but would only be a *further* extension, *tho' not a new exercise* of divine power."

If any person doubts this, they must be prepared to prove what no man can do, namely, that they, the finite creatures of His creation, know every thing the Lord ever did, or they would not pretend to assume *they* knew what was a new exercise of His divine power! Let them in their worldly knowledge solve the question put to Esdras—Could *he* divide the flames of fire, or recall the day that is past? Such knowledge that sage should possess, who dares to say what God *cannot* do, or the smallest part of what he *can* do, one tittle of which, would hurl the vain mortal to the pit of destruction, who presumed to question the power of the Almighty. He is the same yesterday, to day, and for ever, and those sceptics who deny His being able to call the humblest individual on earth, by vision, dream, voice, or trance, in those days, must be prepared to say *that God is changeable*, if he does not use the means he ever did in collecting his faithful servants to obey his commands, and to go forth, according to his word. These people pretend, that since the Revelation of Saint John was given, there can be *no new* revelation, which those silly commentators con-

*found with a new Gospel, and thus pervert the Holy Scripture to keep up the exclusive form of a political church ; which having the form of godliness, denyeth the power thereof, and thus, attempts to draw a human limit, to the uncontracted exercise of the divine power.*

The difference of these manifestations, under the Christian dispensation is this, and Saint Paul grounds his Epistle to the Hebrews upon it—"God, who at sundry times, and in divers manners, spake in times past, by the prophets, hath, in these last days, spoken unto us, by His Son, whom He hath appointed<sup>s</sup> Heir of all things, by whom also, He made the world."—Hebrews, first chapter, first and second verse. . . *Any* revelation, given *after* the words of our Lord, "It is finished," must be made by Christ himself, to chosen individuals, to whom *he could at any time*, give his commands, by vision, dream, or trance ; and it is an extensive (because a *popular*) error to suppose, that *our blessed Lord never appeared or manifested himself, in the form of man, after he had ascended into heaven, and sat down on the right hand of the Majesty on high.*

Here, I apprehend, such persons have *confounded the doctrine* of the free exercise of the divine power, to assume what form he pleases, in communicating his will to man, with that, of *the Incarnation.*

For such persons attempt to shew, that *after* his

ascension, he *never appeared to man*, and therefore, *any one*, to whom a divine commission was *supposed* to be made, was either hallucianic, monomaniac, or downright mad—but *selan la loi—under a delusion*, and *should* be held a lunatic. !!!

*That such assertion as the foregoing is FALSE*, I will prove from the Acts of the Apostles.

After our Lord had ascended into heaven, he appeared no less than *seven* times to different persons, viz.—

First time—*At the conversion of Paul*.—"And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest."—Acts, chap. ix. v. 5.

Second time—"There was a certain disciple at Damascus, named Annanias, and to him, said the Lord, *in a vision*, Annanias, and he said, Behold! I am here, Lord!"—Verse 9.

Third time—"Then spoke the Lord to Paul in the night, by a vision, Be not afraid, but speak, and hold not thy peace."—Chap. xviii. v. 9.

Fourth time—"And it came to pass when I came again to Jerusalem, even while I prayed in the temple, *I was in a trance*, and *saw Him*, saying unto me, Make haste, and get thee quickly out of Jerusalem."—Chap. xxii. v. 17.

Fifth time—"And the night following the Lord stood by him, and said, Be of good cheer, Paul," &c. &c.—Chap. xxxiii. v. 11.

Sixth time—The *Lord appeared* to Saint John

in the Apocalypse, at *several intervals*, which any attentive reader may perceive.

Seventh time—Peter saw a vision of the Lord in a *trance*.

Visions recorded in the New Testament, without any visible appearance of the Lord :—

Saint Paul saw a vision, and was taken up, but knew not whether he was in or out of the body.

Annanias, who was no apostle, but only a Jew, living at Damascus, saw a night vision.

Saint John received the Revelation, by the angel Gabriel, as Daniel did, in the first instance. But when the same being, like unto the Son of Man, (whose description agrees with that given by Ezekiel,) appeared to John, he falls at his feet as dead ; or rather, in the same collapse as the other prophets did, on similar occasions, when he, like them, was revived, by a hand being laid on him, and he was then able to understand and to consider the vision.

There was, however, one difference between the communications of the divine will, under the Old, and under the New Testament. Under the new dispensation of Christianity, *doctrine*, as well as *future events*, were given by the Holy Spirit. For the word translated *prophecy*, on that account is applied to *preaching* also, and restricted to certain times and places, when Saint Paul says—“The spirit of the prophets, were subject to the prophets.” He is understood to mean, the

preachers should hold forth with decency, and in order, by succession to avoid confusion, and consequent misapprehension of the word of God.

Indeed, so particular is the apostle, that he even mentions the modest attire, which the women should wear, when they prophesied, as the four daughters of Philip did, which shewed *women were not excluded* from being made a channel to communicate the will of God to man, and Paul entreats Philip “*to help those women who laboured* with him in the Gospel, whose names are written in the Book of Life.”

It has escaped the notice of any commentators I have met with, the series of concealed prophecy both in the Old and New Testament, which we may expect from the last chapter of Daniel, will be *re-revealed* in the latter days, without becoming a new revelation. There are nine, to which may be added the twenty-two books of Scripture supposed to be lost, but which were hidden, by Ezra, till the latter days, and will soon be found.

First—The words told to Daniel, which he was to seal up till the time of the end.

Second—Words in the roll, Ezekiel was commanded to eat.

Third—The acts and words of our Lord Jesus Christ, which Saint John did not write. — Chap. xxi. v. 25.

Fourth—The expounding of Scripture at Emmaus.—Luke chap. xxiv. v. 27.



Fifth—The things pertaining to the kingdom of God, spoken at the Transfiguration.

Sixth—The Revelation given to Saint Paul.

Seventh—The Revelation given to Saint Peter concerning the Man of Sin, &c.—Second Epistle, chap. vi. v. 3, and chap. iii. v. 2, 8, 17.

Eight—What the seven thunders notified.

Ninth—The writing in the little book Saint John was commanded to eat, besides the *overlooked prophecy* of a new nation to be born, who will not lie, and all come forth of one mother, in one year !!

Every Christian knows, no word spoken by the Lord can ever fall to the ground, still less such important communications. But these were to be hidden for a certain time, and a distinction made as *marked*, as it is *overlooked*, in the *way* these prophecies would be made known in the end of the days. Those given to Daniel and Saint John will be given by those prophets themselves, in the character of the two witnesses. Some consider the two witnesses as Enoch and Elias, but I do not. The rest of the remaining six, will be re-revealed by Jesus Christ at the end of the days, who will again make known those things, by visions, to his servants, for whom such communications are reserved; thus keeping open the everlasting gate of prophetic knowledge, that the King of Glory may always enter in, and give what He will unto His servants without their incurring

the awful denunciation with which the Apocalypse closes, of the judgment to be inflicted on those who add to, or diminish from, the words of that book, in the latter days.

It is for us to read humbly, what the Lord hath written, bringing every thing to the law, the testimony, and the Gospel ; and to look with prayer for those things which are coming on the earth, that so clearly testify “ this is not our continuing city,” but that the Lord who shaketh the nations is about to come quickly, who will bless those who watch for his appearance, and who do his will. Let us then seek him when he may be found, casting all our care upon him, if we are “ heavy laden, for His yoke is easy, and His burthen is light.”

The reasons persons now see not as the prophets did, are from two causes ; one is, to keep up the religious political Church of the present time. In Europe, laws of a penal nature were issued against all prophets, and thus fear of man, and the death of the body, made many who saw visions, or had other communications, to withhold them from the public, in which they both erred and sinned. The next reason was, they did not seek the Spirit by prayer, as holy men did of old, and because of the modern philosophy, of which Saint Paul bids us beware, the ancient philosophers considering all such matters as mental hallucinations, delusion, or affection of the brain, and thus renounce

the Spirit of God in almost awful manner, which no doubt He will punish hereafter. It would be easy to adduce a number of well-attested facts, to prove the same privilege of prophecy and remarkable signs, *still rests with the Church*, and that those persons laying claim to such, were neither enthusiasts nor insane.

In former times, the method of proceeding with such persons as laid claim to the prophetic office, was clear and determined, for the establishment of truth, correction of error, and punishment of imposture, according to the word of the Lord—“Quench not the Spirit, despise not prophesying, prove all things, hold fast that which is good.”—(First Phip. chap. v. ver. 19, 20, 21.)

I have now come to the important subject of the mode of procedure and ordeal, by which the divine commission of those prophets who did no miracle, was established, and their call and missions to be of God, when the events they predicted did not take place in their days; and here I cannot do better than commence with this extract, from the details to be found in the learned and orthodox works of Doctor Stillingfleet, on “The Trial of Prophetic Doctrine.”

“The second reason why those prophets whose main office was instruction of the people, or merely foretelling future events, needed not to confirm their doctrine by miracles, was, because they (the Jews) had certain rules of trial by their law, whereby to discern the false prophets from the

true, so that if they were deceived, it was by their own obstinacy and inadvertancy, which was the cause of it. God in that law, which was confirmed by miracles, undoubtedly divine, had established a court of trial, for prophetic spirits, and given such certain rules of procedure in it, that no man need be deceived, unless they would themselves; and there was a greater necessity of such a certain way of trial among them, because it could not otherwise be expected, but in a nation where a prophetic spirit was common, there would be many pretenders to it, who might endanger the faith of the people, unless there was some certain way to find them out, and the more effectually to deter men either from counterfeiting a prophetic spirit, or from hearkening to such as did. God did appoint a severe punishment for every such pretender, viz.—upon legal conviction, that he was punished with death.”

It is the generally received opinion among the Jewish doctors, the cognizance and trial of false prophets did peculiarly belong to the Great Sanhedrim, and that this was one end of the institution. Maimonides, after he hath largely discoursed of the punishment of a seducer, and speaking of that of a false prophet, he lays this down as a standing rule among them—no false prophet was to be judged, but in the court of seventy-one, which was the number of the Great Sanhedrim; and there is something very like this in the proceedings

of the people of Israel against the prophet Jeremiah, "For the people, the priests, and the prophets, they laid hold on him, and immediately afterwards that the princes of Judah (by whom Grotius understands the senators of the Great Sanhedrim) they came up from the king's house to the house of the Lord, and sat down in the entry of the new gate of the Lord's house, where, after a particular examination of Jeremiah, they acquit him, as a person not worthy to die upon a counterfeit prophecy, but declare that he spoke unto them in the name of the Lord: and in this sense Grotius likewise understands what is said of Zedekiah, concerning Jeremiah, to the princes of Judah afterwards—'Behold, he is in your hand, for the king is not he that can do aught against him.' In the hand of the Sanhedrim is the judgment of the true and false prophets, and to this, many make the words of our Saviour refer, that it is impossible a prophet should perish out of Jerusalem." [See Doctor Stillingfleet's "Truth of Scripture History," printed in 1675, chap. v. p. 165.]

The above extract clearly proves he alluded to this trial by the authorised court of the Sanhedrim, which court, under the theocracy, was appointed to determine such cases; and it would be well to ascertain what courts were established for the same, under the Christian dispensation, in the different denominations, into which the Church was divided, which will go far to prove the legal

acknowledgement of the continuance of prophecy, miracles, and gifts, in the Church.

The Acts of the Apostles shew this power rested with the primitive apostolic Hebrew Church of St. James, at Jerusalem ; and in his apostolic council St. Paul alludes to the same power, being exercised, wherever Gentile churches were established. [See Second Corinthians, chap. ii. v. 6, and First Epistle of John, chap. iv. v. 1.]

Ecclesiastical history informs us, in the Church of Rome, a court for the trial of prophetic and miraculous pretensions was kept up, as may be seen in the Decrees of the Council of Trent, but I only quote them as *recognizing* such ecclesiastical power. Their *abuse* of it may be seen in page 290, 291, section 25, on the worship of images, and cognizance of miracles, by the bishop and theologians of the diocese, and if found too hard for them to determine, the case was referred to the metropolitan See of Rome. From the remnant of the Sanhedrim, the ecclesiastical courts sprung, and the abuse of this power under the Inquisition, in those countries professing the doctrines of the Church of Rome.

In the reformed Churches of Europe, the same power was vested in the synod. The proceedings of that at Basil are on record, where the claims of the French prophets were tried. The synod had power to examine by scourging, and other kinds

of torture, under which thirty persons from Avignon, confessed their imposture.

In Scotland the power rests with the General Assembly, and special commissions for trying such cases, were issued from time to time, which Scotch history will shew, out of which the persecutions of the Covenanters sprung.\*

In England the ecclesiastical courts had formerly the same power, but after the union of Church and State, that power was centered in the Star-chamber, uniting the power of the spiritual and secular courts, with power of life and death, and cognizance of "that which they deemed heresy," but in which the God of their fathers was worshipped in spirit and in truth.

Since that tribunal was abolished, the Court of Chancery took cognizance of such cases; and it is stated in Henry's History of England, that in 1474 "all the chancellors in England were clergymen!" Since that period, however, the clerical character is no longer united to that office, and such proceedings have dwindled into commissions of lunacy; several proceedings of such, on religious grounds, followed by severities, sufficient to cause death, are to be found in Fox's Martyrology,

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\* In the nineteenth century the Rev. Mr. Irving was tried and condemned by the Assembly, for visions and false prophecy, and he died within *two years* afterwards, as if the same term of probation was under the Gospel as under the law.

where five women perished under the severities of the court, for saying they had seen visions, and believed themselves inspired, and uttered predictions of the future judgments of God on the land. These were made lunatics of, as they had property. Sixty others were put to death, by commission, under the small seal to the ecclesiastical jurisdiction.

But be this power of prophecy crushed as it may, the time will soon come, and is at hand, when God will cause his voice to be heard in tones of thunder, that will shake not only earth, but heaven. The judgments of Jehovah will be all around, the fire of persecution will again separate the gold from the dross, and the Church becoming purified, will separate from the State, and again assert her ancient rights, and try the spirits, whether they be of God or not.

These things are even now at hand, for sin, profanation of the Sabbath, contempt of God's word and commandments, unbelief of the Omnipotence of God, evinced by the parliament being openly called "Omnipotent," when there cannot be Two Omnipotents, but One Omnipotent, the Creator of the world; and the national error the Church has fallen into, in prohibiting preaching of the Gospel in the open air, which had its sanction and was practised by the Divine Founder of Christianity, even by Jesus Christ.

The total denial of the Holy Spirit, and the



personality of *that* Holy Spirit equally with the Father *and* the Son, to be worshipped and adored, being no part of the service of the Church of England, as by parliament established, shews it will have its candlestick removed, both for these sins, and sanctioning idolatry in India, and not establishing the Gospel, wherever their victories gave them the power. But let those who love the Lord, take comfort, to *remove* is not utterly to destroy, and the national chastisement which is approaching, will usher in, by the hand of great tribulation, "the glorious day of the Light of the Lord, the Sun of Righteousness," whose beams can never be extinguished. Ezekiel, chap. xxxiv.

In the present time, if bishops and pious ministers and laymen, were formed into a court for determining such cases of prophets as might be presented, what, in the present state of society, would occur?

Suppose a competent tribunal, sat in the precincts of the Four Courts, and that two persons were to be tried for miraculous powers, or prophecy. As the law stands *at present*, they would be probably condemned as lunatics or monomaniacs, or transferred to a criminal court, if they dared to say aught against Church or State, and these might be condemned to transportation or death, as it might be.

The false prophets were all put to death, under the law of Moses. But most of them were allowed

a year, after passing of sentence, and suffered death by the hand of heaven, within that period, which death always differed from the common death of accident or disease. But that none of the people should be led astray, by either the pretensions of the false prophets, or their doctrine, they were not permitted to wear a "rough garment to deceive, *and were pierced through the hand with a nail*, to be known by that mark."—Zechariah, chap. xiii. v. 3, 4, 6.

Hence is derived the practice of a prisoner at the English bar, holding up the right hand—"guilty or not guilty," when the mark would be seen. From this also, the Jews cried out—"Crucify him, crucify him," when our Lord assumed the double character of Prophet, and King of Kings—Messiah.

Religious persecutions among Christians to each other, is only a modification of the same kind of jurisdiction, under another form. Religion is the foundation, if the matter be of God, call it what you will. A *divine communication* is *interwoven* with the very *essence* of *religious belief*, and a man who comes forth, with such as his authority, will die for it, as a part of his religion; and if he is persecuted for one, he is persecuted for the other also.

"It differs only in the name,  
The principle is still the same."

It is not however supposed, in any country where there is religious liberty, and freedom of worship and opinion, that such judicial proceedings would be tolerated, let them be instituted against whom they would ; and if such proceedings *did* take place, they would at once be cancelled by a writ of error, or whatever was the legal form of justice, in the country they took place.

Many persons since the period of the Reformation, saw visions, dreamed dreams, fell into trances, and were altogether visited after the manner of the prophets of the olden times, without being treated as lunatics or traitors. The prophecies of some, are even on record, and these were not confined to our national Church ; individuals *in all*, having been so favored, which shews God was no respecter of persons. For instance, there was

1—John Huss's dying prediction.

2—Mathias Janovius uttered a prophecy about the Reformation in the fourteenth century.

3—Philip Melancthan saw a vision.

#### IN THE CHURCH OF ENGLAND,

(Edward the Confessor,)

4—Archbishop Usher saw a vision, fell into a trance, and prophesied the Rebellion of 1641.

5—Colonel Gardiner saw a vision.

6—Rev. Mr. Fletcher, of Madley, saw several visions, as did his wife.

7—Rev. Miles Martindale saw a vision of the last Judgment, which reformed him.

### IN THE CHURCH OF PRUSSIA

The king, Frederick William, saw a vision.

### IN THE CHURCH OF SCOTLAND.

8—Rev. Mr. Walsh prophesied of the time of the Covenanters.

9—Rev. Mr. Hackstone predicted persecution, and the circumstances of his own death, and that of others, all of which took place.

10—Rev. Mr. Cameron did the same, and so did many others of the ejected ministers.

### IN THE CHURCH OF IRELAND.

11.—Mr. Benjamin Sault had a prophetic dream, calling him to preach repentance, in or about 1794 : he is now preaching it all through Ireland, and giving moral pledges.

### IN THE PROTESTANT CHURCHES

Throughout all Europe there are attested accounts of individuals both prophesying and seeing visions, and these coming to pass. Many of these were put to death and imprisoned, with confiscation of property, but none of them were made lunatics.

### IN THE GREEK CHURCH

The instances are numerous, but no persecution

for it. Madame Krudner saw visions and prophesied.

### IN THE SYRIAN AND ORIENTAL CHURCHES

Both visions, miracles, and prophesies are held, and not considered extinct, as *no scripture can be found* to predict the time of their suspension, which if conceded at all, ends only with knowledge and time itself. It is then remarkable, the Church of England is the *only* Church in Christendom that denies them all, and this on the authority, not of scripture, but obsolete Acts of Parliament, making such penal offences, from political reasons.

The last person who suffered death in England for prophesying falsely, was the maid of Kent, who was a Roman Catholic, and predicted something against the Established Church, ; she was hanged at Tyburn about the period of the Reformation.

In the discrimination between truth and falsehood, great care was at all times necessary ; and in this enlightened period, when knowledge is so extensively disseminated, still more circumspection would be required, to guard against both imposition and deception.

In the time of the prophets, there is incidental evidence of the ordeal employed by the Jews, and it is confirmed both by sacred and profane

witnesses. The first ordeal mentioned in scripture, is that of jealousy, and the next, the appeal of Jeremiah to the judges of the Lower Sanhedrim, consisting then of twenty-three, by whom, if need were, the case was transferred to the council of the Great Sanhedrim of seventy-one.

The manner in which those persons were treated, who either were, or pretended to be prophets, may be seen in the second chapter of the Wisdom of Solomon, from the thirteenth to the end of the twentieth verse.

There were various kinds of torture used at that period, for the purpose of breaking illusion, and the discovery of imposture or demoniacal possession; this may be seen from the verses so generally applied to our Lord—Isaiah, chap. xlix. verses 6, 7, 8.—“I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting, for the Lord God will help me; therefore I shall not be confounded. Therefore have I set my face like a flint, for I know that I shall not be ashamed. He is near that justifieth me, who will contend with me? let us stand together, who is mine adversary? let him come near unto me.”

In the above verses may be clearly seen, the allusion to those two kinds of punishments, common among the Jews for the ordeal of the prophets—scourging, and pulling out the hairs of the head and beard, one by one; neither of these

were fatal, but most exquisite pain in their kind. The alleged reason the hair was so pulled up was this : the Jews and orientalists considered it a part by which Satan exercised an influence on the body, and that after this cruel operation, the person would have no strength of either mind or body, and if a false prophet, would immediately shew signs of imbecility or insanity. But on the other hand, if they were true prophets under divine inspiration, they would then be given so strong a gift of eloquence, as would bear testimony to their having help from God ; and this, St. Clement of Alexandria says, in writing on that subject, was greatly determined by the intonation of the voice, which must be clear and distinct like a bell, which could not be affected by any one under such torture.

The punishment of the forty-two children, who were torn to pieces by the two she bears for mocking Elisha, and saying, " Go up, thou bald head," was evidently not merely for the personal offence to that prophet, but to punish their sinful mockery, of the claim he had to the prophetic office, and gift of the Holy Spirit.

This turning his want of hair into ridicule, was a denial of that Spirit, as he must have lost it, according to the custom of the Jews, at his attesting examination, to prove his claim to the prophetic office ; without which he would not be allowed to preach or prophesy at Jerusalem ; by

which it would appear, Elisha had that gift, before the spirit of his master Elijah, with his mantle, descended upon him.

There were also other tests, as may be inferred from the Acts of the Apostles—when Paul began to speak, the High Priest commanded him to be *struck on the mouth*. The same was done to our Lord, commanding him to prophesy, and “tell who smote him.” It is said by Jewish writers, a person so struck, with the *edge of the hand extended*, in the name of the Lord, would, if false, become dumb, stricken, or be choaked by his teeth; but if a true prophet, would be able to speak at once, on any point required, with a *continued flow of eloquence*, as the Spirit gave them utterance, without regarding the consequences of the blow. There is much said on this in the writings of St. Clement of Alexandria, who states, this was one of the modes, by which the apostles “tried the spirits, whether they were of God or not;” but the New Testament is silent on this point. Various means were then resorted to, according to the pleasure of the judges; and were more or less severe, as the cases before them required; but always such as to counteract effectually any imposture, that might be pretended.

That this power was also vested in the princes of the House of Israel, or rather, Judah, appears from the first verse of the third chapter of Micah, and that it was abused by them is equally evident,



from the whole of that chapter, though it is not to be supposed, they always went quite the length of the second and third verses; but to take the best view of it, it was too severe, for any one who was a deceiver, voluntarily to submit to or solicit. On this account many of the prophets, who were of a timid disposition, or weak constitution, did not undergo it; it being only required for such as preached at Jerusalem; and on that account such as did not submit to this painful ordeal, never went to Jerusalem for preaching, but dwelt apart in the wilderness, or inhabited some of the numerous caves, abounding in that country.

The difficulties in dealing with prophetic or miraculous cases, in the present day, would be these—

First—To get a competent tribunal of men of piety, *who had all read the entire of the Bible through regularly*, and who knew its contents so thoroughly, as to give judgment, according to the Word of God, and not the word of man,

Secondly—To get such tribunal sanctioned, and its acts indemnified, by the Government of any country professing Christianity.

Thirdly—To draw a clear line between human knowledge, which may be acquired,—talent—strong mental powers, and the manifest inspiration of God.

Fourthly—To determine the precise degree of nervous excitement, the person tried is under, and if when that is raised to the utmost pitch in both mind and body, in the succeeding calm which follows, the mental powers are free and undisturbed, and the voice clear, so as to proceed in this flow of language, which the Spirit of God alone could give, as the human strength gave way ; and that for such length of time and continuance, as would be quite beyond the momentary strength, raised by excitement, or any assumption of the temporary powers of mind over body.

There are five things to be carefully distinguished in them, of which medical men (who are Christians) ought to be judges—Natural bodily strength and constitution of the individual who is tried, previous to trial ; how far their natural strength is added to by excitation on trial.

When this strength ends, and supernatural strength from God begins.

Also, how far natural mental powers, cultivated by education, and access to modern knowledge, sharpened by acute observation, extends ; and where this period ends, and divine aid begins.

Lastly—If the individual tried, says or predicts any thing that could not be discovered by mere human knowledge, as some future event, not contingent on the political movements, that might be

either known, or anticipated by a clear prospective judgment, they would then acquit him, if the event was to take place after the supposed length of his life, and if he specified a time within such limit, he should be let to live till after the expiration; and if it did not take place, calculate if days, weeks, or years were to be taken literal, according to their usual length, or as a day for a year; so as in *no wise to put any man or woman to death*, without just cause. Thus — Suppose A. B. predicts that a Church revolution in such a place, will take place in a fortnight; the time passes; nothing happens: but within fourteen years, such change does take place, and the sneers and scorn they had to bear, at the end of the fortnight, become changed into reverence and respect, when the event predicted fourteen years after takes place, and must then, despite of all gainsaying, be acknowledged to be the Word of the Lord.

To ascertain the truth in such a case, with precision, both the bodily and mental strength of the alleged prophet, must be strained as far as life permits, so as to exhaust the natural powers, in order to ascertain when the supernatural strength begins, which is not mere muscular exertion, and at the same time the mental powers must be called into full action, by such harassing and continued cross-examination, as, humanly speaking, would deprive an *un-inspired* person of all power of col-

lecting their thoughts, so as to give even tolerable answers, as bodily weakness would unfit them for any strong mental exertion, requiring coherent speech.

It must be observed, to ascertain how far the mental powers of any person extend, must include an inquiry into all their sources and extent of knowledge; and then, by their discovering something those sources could not lead to, divine help must be acknowledged.

The strength given by the Lord is lasting, and would continue while the person lived, and not appear the momentary effort of what is called an excited state, which is evanescent, and the person sinks after it, as those do in the debility that follows intoxication, or the exhilaration of tonics or opium.

A person really under divine influence would, instead of showing exhaustion, keep up a continued flow of eloquence and sound doctrine, delivered in a clear distinct tone, without any hurry of utterance, bearing testimony to Jesus, who is the Spirit of Prophecy. And if all that is done, the person should be duly acknowledged as worthy, and no fault found with him.

To such a trial, (modified to his age,) we must suppose Samuel was subjected, though a child of tender years, or it would not have been written—  
 “All the prophets know that Samuel was established to be a prophet of the Lord, when there

was then no open vision." But at that time, (so unlike the present,) *the Word of the Lord was precious.*

THE END.

NOTE—If the Reader wish to know to what Protestant communion the writer of this belongs, let him see which Church professes and acts according to Bible Christianity, with CHRIST for its Head, and there he will find the author.

